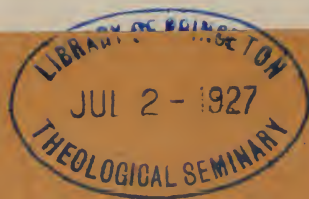


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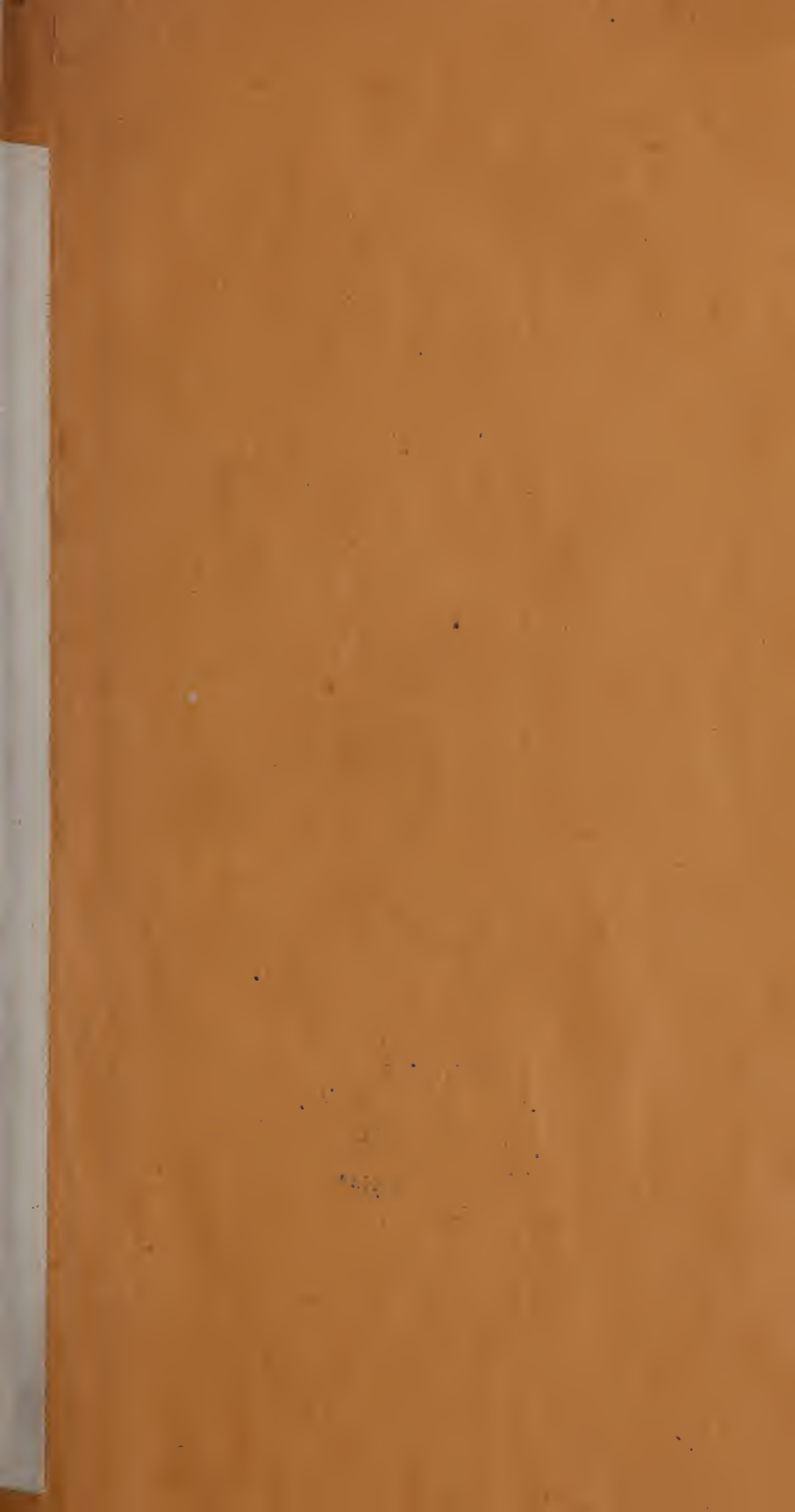


Division

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THE

MASSACHUSETTS

Baptist Missionary Magazine.

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DECEMBER, 1816.

No. 12.

MEMOIR OF THE REV. SAMUEL KING,

LATE PASTOR OF THE BAPTIST CHURCH IN WINDALL, (MASS.)

Mr. King was born in Sutton, (Mass.) we believe, in the year 1760. He is said to have been a man of very correct morals, before his conversion to God. On the memorable 19th of May, 1780, when an unusual darkness overspread this part of the land, his attention was powerfully arrested. (To use his own words as noted in his diary :) "My surprise, said he, was great. The awful scene reminded me of the dissolution of all things; my conscience at the same time loudly testified my guilt. I now saw that I was an awful sinner, and unreconciled to God. I may truly say, the terrors of hell gat hold upon me. From this time forward, until a deep and abiding sense of my ruined condition was fixed in my mind, I had many alarming apprehensions of death, judgment, and eternity."

On the 18th of January, 1781, it pleased the Lord to show him, that by the deeds of the law he could not be justified; and that the only way of salvation, was to receive Jesus Christ as he is made known in the gospel. This he was enabled to do, to the abundant joy of his own soul. On the 28th of April following, he was baptized with 17 others, by Elder Biel Ledoyt; and shortly after he gave himself a member of the Baptist church in Sutton, now under the pastoral care of Elder Samuel Waters.

In this church Mr. King commenced his ministry; and here he laboured for several years in connection with Mr. Waters; and here he was ordained on the 14th of March, 1797. The sermon was delivered by Elder Abel Palmer, of Hampton, in Connecticut. Elders Wells, Rathburn, Waters and Batchellor, assisted on the occasion.

Mr. King's talents, though not splendid, were solid and useful. He was not so much distinguished for fluency of speech, as for soundness of judgment. He shone most in the beauties of holiness, and in the regular and faithful discharge of christian and ministerial duty. Those who knew him best, bear witness to his soundness in doctrine, to his persevering faithfulness, to his strict probity, and to his knowledge, temperance and patience. His bright example still lives, though his dust sleeps far distant from his late residence and friends.

While on a missionary tour, by the appointment of the "Country Baptist Missionary Society," he was violently seized with a fever, which in a few days terminated his labours and sufferings, and introduced him, as we trust, to the joys of his Lord. He died at the house of Dea. Samuel Woods, in Smithfield, Pennsylvania, in Oct. 1812, aged 52.

Our deceased brother has left an only son and two daughters, (his wife having died several years before) to lament his death, and to inherit his property; it is devoutly to be hoped, that they may richly inherit his virtues. May each of them be enabled to say, "When my father and my mother forsake me, the Lord will take me up."

[THE "COUNTRY BAPTIST MISSIONARY SOCIETY," mentioned in the preceding article, (formed principally within the limits of the Leyden Association,) had sent Mr. Purrington, and Mr. Montague, previously to their sending Mr. King. After the death of Mr. King, they appointed and sent Elder Jonathan Wilson, of Colerain, who visited the country adjoining those lakes, where the cannon's awful roar was lately heard, and where the ground was clothed in crimson, "sounding with death groans" Here this messenger of the cross was sent to preach the glad tidings of the Gospel, and proclaim good will towards men. The success of Mr. Wilson's mission will be more fully ascertained from his journal, which follows.]

MISSIONARY JOURNAL.

Having arranged my domestic affairs, I took affectionate leave of my dear family, and pursued my journey to Saratoga; preaching as I went, almost every evening. Nothing very special occurred until after I had crossed the lake. Here I visited Crown-point, Moriah, and West-port, on the lake shore. From the last mentioned place I went into Essex county, and visited Elizabethtown, Keen, and Jay. Finding that a reformation had begun in the Baptist church in Jay, I judged it expedient to tarry with them a week; during which time, I preached thirteen times, baptized four candidates, and administered the sacrament, there being only one ordained minister of the Baptist denomination in the county. Passing through Peru, I left an appointment, and went on to Plattsburg. The inhabitants of this town were remarkably attentive; though nothing very special

took place as respects a revival of religion. Agreeably to my appointment, I returned and preached in Peru; and then visited and preached three sermons in Jay. The work still continuing, I baptized nine candidates; then taking leave of them, I returned to Essex, where a reformation had already begun in a Baptist church, consisting of twenty-one members. Here I continued and preached 18 sermons, baptized 9 candidates, and assisted in receiving 9 more who had been in a backslidden state. I also administered the sacrament to this church. Having made an appointment to preach to the youth of this place on New-Year's day, there assembled between five and six hundred, one half of whom, probably, were young people.

Leaving this place, I went to West-port, where on my return a reformation took place. I remained here for five weeks; and preached as many as 40 sermons, baptized 47 persons, and administered the sacrament twice. Taking leave of this dear people, I crossed the lake into Pantou, where I preached six sermons. Having now completed my proposed term, I returned home on the 23d of February.

Thus, Brethren, I have given a brief account of one hundred and nine days' labour, in which time I have attended one hundred and sixty-four public meetings, preached one hundred and thirty times; attended twenty-one conferences, and nine church meetings, also heard four sermons. I have baptized during this time, sixty-nine persons, and administered the sacrament five times. Among those whom I baptized, was one whole household; consisting of a man, his wife, two sons, and their wives. These all, except one, were baptized in one day.

I have crossed lake Champlain ten times, and rode 955 miles. I have received in this missionary tour by contribution, 14 dollars, and expended five. I have had the satisfaction of being in a public assembly every evening but two, for three months together. And I believe I may say, that I was never more divinely supported than on this journey. To God belongs all the glory.

Baptist missionaries are very scarce in this part of the country; and I never travelled where ministers are more heartily received than here. The harvest is truly great, and the labourers are few. O that it would please the Lord, to send more labourers into his harvest! This seems to be the earnest cry of the people at large. I feel as if I had something more to do in that region for my Lord and Master, and hope to spend the next summer there if the Lord will.

Stationary Baptist ministers are much wanted in these parts. There are many places where a respectable minister would obtain a sufficient support, so as to enable him to devote himself wholly to the work.

I hope the Missionary Society will remember this people, and send to their relief.

Yours, &c.

JONATHAN WILSON.

Colerain, Nov. 6, 1815.

A BRIEF MEMOIR OF MRS. SARAH COLLIER.

This distinguished saint was born in Marblehead, (Mass.) June 23, 1751. At an early age, she became a member of a Congregational church in her native town, in which she remained fifteen years, as she was afterwards brought to see, in an unconverted state. At the time of her conversion, she was deeply impressed with the sentiments of the Baptists; but such were her peculiar circumstances, that it was a number of years before she was baptized, and united with this people, by whom she has been much esteemed for her piety and usefulness, to the close of her life.

Having experienced the loss of her husband about a year before her own decease, it was thought advisable soon after this bereaving stroke, for her to come to live in Pawtucket with her daughter, (the widow Cauley,) with whom she finished her earthly course, Aug. 12, 1815.

The writer of this sketch had heard much of her fame, but had enjoyed no personal acquaintance with her, previous to her coming here to reside. Mrs. Collier has left a voluminous diary, which her children have proposed putting into the hands of a gentleman, who was for many years personally acquainted with her, with a view of having a small volume selected for publication. Her friends may therefore expect a more circumstantial narrative of this truly eminent christian: this brief account is drawn by the request of a number of her children.

Mrs. Collier's health was so impaired, that she was able to attend but one church meeting, and one communion season amongst us; at which time she was very infirm, and immediately after was confined to her house. Her complaint was the dropsy; and being very heavy, as her disorder increased and her strength declined, she was subjected to great inconvenience in being moved, and suffered amazingly towards the latter part of her life. The severest part of her sickness, was in the warmest and most debilitating season of the year, which greatly added to her sufferings. But in the midst of her weighty and protracted afflictions, she was never heard to utter a murmuring or impatient expression. She anticipated with pleasure the hour of her departure; but believing her heavenly Father had allotted her a portion of suffering, it seemed the habitual prayer of her heart, and she generally desired those who addressed the throne of grace on her behalf, to pray that she might be enabled to wait with patience her appointed time. The world abounds with pictures of saints who have never lived, but a large number of witnesses will testify that what is here said, instead of being a highly coloured fiction, rather falls short of what was long exhibited in this truly remarkable woman.

Mother Collier, as she was generally called, soon became famous among us for her sufferings and piety, and was much talked of throughout the place. When the revival, which we have so long

had the happiness to enjoy, broke out, many became anxious to see her, and hear her converse. One young person who visited her, was struck under conviction by a few faithful admonitions from her lips ; and many others were much assisted in their religious inquiries, by her affectionate and instructive remarks : others, who have not yet come out in religion, we have reason to believe, will never forget the impressions they received while in her company. Though her disorder was painful and restless, yet her vital strength remained for a long time after she had become, in a great degree, helpless. Hence, she was enabled to receive and converse with all who sought her instructions. As the revival extended, her sphere of usefulness increased. She for some time kept up a prayer meeting, which she many years before established in Marblehead. At these seasons, the young females flocked to her house, and indeed they daily hung upon her lips, and sought her counsel and direction. Many, under conviction, would go to Mother Collier, thinking she would surely tell them how to get relief ; and when they were troubled with doubts and fears, their minds were immediately directed to her ; believing, as she was an undoubted christian, and about to die, she would certainly tell them the truth of their case.

With what interest would she inquire how the work went on ! and with what pleasure would she hear that convictions and conversions increased ! I have compared her to a wounded hero lying in his tent, and receiving frequent advices of triumphs and victories—so ardently did she desire the salvation of souls, and so much did she rejoice in the conquests of the Lamb !

As her strength failed, and her disorder advanced towards a crisis, her faith remained fixed, and her hope unshaken. Her glorious prospects for eternity were never beclouded ; once or twice she seemed to feel a little timorousness at the thought of passing the gloomy vale, which she expressed in a very judicious manner ; but excepting these short intervals, she habitually looked on death as a welcome messenger, and rather desired, than dreaded his embrace. But a little before her death she informed me, she had the following pleasing view of her departure. Towards the dawn of day while her watches were still, she seemed to see a company of angels in smiling forms, hovering around her bed, and uttering in gentle accents, Come ! Come ! That part of the dying christian's address to his soul, immediately occurred to my mind, which I repeated :

Hark ! they whisper ; angels say,
Sister spirit, come away.

In this serene and heavenly state of mind, amidst the most tremendous sufferings, the gracious Lord supported his devoted servant, until her trials and afflictions terminated in a glorious deliverance. A sermon was preached at her funeral in the meeting house in this village, from Rev. xiv. 13—*Blessed are the dead*

that die in the Lord, &c. The season was truly solemn and affecting. All were impressed with the excellence of her character; a great part of the assembly were in tears, and some of the young christians could not refrain from weeping aloud, when they considered that this mother in Israel was about to be removed from their sight, and that they should never more hear her counsel nor her prayers.

A number of weeks before her death, she selected the 71st Psalm, 3d part, which she requested might be sung at her funeral, which accordingly was sung with much interest and solemnity.

The aged Christian's Prayer.

1	5
GOD of my childhood and my youth,	Thy righteousness is deep and high,
The guide of all my days,	Unsearchable thy deeds;
I have declar'd thy heavenly truth,	Thy glory spreads beyond the sky,
And told thy wondrous ways.	And all my praise exceeds.
2	6
Wilt thou forsake my hoary hairs,	Oft have I heard thy threatenings roar,
And leave my fainting heart?	And oft endur'd the grief;
Who shall sustain my sinking years,	But when thy hand has press'd me sore,
If God my strength depart?	Thy grace was my relief.
3	7
Let me thy power and truth proclaim	By long experience have I known
To the surviving age,	Thy sovereign power to save;
And leave a savour of thy name	At thy command I venture down
When I shall quit the stage.	Securely to the grave.
4	8
The land of silence and of death	When I lie buried deep in dust,
Attends my next remove;	My flesh shall be thy care;
O may these poor remains of breath	These with'ring limbs with thee I trust,
Teach the wide world thy love!	To raise them strong and fair.



REVIVAL OF RELIGION IN LEXINGTON AND ROXBURY, (N. Y.)

Extract of a Letter from Rev. H. Pettet, to the Editor.

REV. AND DEAR SIR,

Lexington, July 15, 1816.

I employ a few moments to give you a concise view of the late glorious work of God in this place. My time and talents will admit of nothing more than a very brief sketch.

This church had been in a feeble state for many years, in point of numbers; yet through grace happily united in doctrine, and in the discipline of God's house. But no general outpouring of the Holy Spirit, until of late; although for some time past the congregation had appeared to increase, and to hear the word with more attention and solemnity; especially the youth, who have generally composed the far greatest part of the assembly. There appeared also an unusual fervency in prayer, among the members of the church. Nothing further was seen, until the meeting of the

Association, in October last, which was held in our meeting house. At this time two persons were baptized. About three weeks after, at an evening meeting, a man of respectability, who had possessed a hope for sixteen years, and who had for most of the time been trying to get strength to come forward, related his experience; and said, he was then ready to be baptized. He wished, if there were no impropriety in it, to attend the ordinance immediately. He said he did not wish to trust his wicked heart again. He was accordingly baptized the same hour of the night, being about nine, on a beautiful moon-shiny evening.

At our next church meeting, November 1st, seven more gave in their experience, and were baptized the day following. From this time the attention became general, and more or less have been baptized every week until the present, with few exceptions. The work still goes on, although not so powerful as it has been. This work has spread beyond the limits of our society in every direction, and among all classes of people.

The ordinance of Baptism has been wonderfully owned of God. Some of the Presbyterians, Dutch-reformed, and Methodists, have abandoned their former sentiments, and submitted to this institution. Some youths, from the distance of near forty miles, having heard of this work, have been led (possibly from curiosity) to visit us, and have been hopefully made subjects of the work.

The number baptized, since October last, is 159, and a number more are looking forward to the ordinance. About 60 or 70 of those that have been baptized are young people. Some of almost all ages have shared in the reformation.

A glorious work has also taken place in Roxbury, an adjoining town. I believe they have baptized about 180.

I subscribe myself yours, in Gospel bonds,
HEZEKIAH PETTET.

REVIVAL OF RELIGION IN SALISBURY, (N. H.)

Extract of a Letter from Rev. Otis Robinson, to the Editor.

DEAR SIR,

Salisbury, May 22, 1816.

A small church was constituted in this town, March 15, 1810, consisting of ten members only. Seven more were added in April following. A few more were added from time to time, until 1812, when a refreshing shower was granted, and nineteen were added to the church. Harmony and peace prevailed, and gradual additions were made for some time. But in the year 1814, the church generally complained of great darkness and stupidity, and a want of engagedness in the cause of our great Redeemer. Yet the brethren remained firm in the truth, although little more than the form of godliness was to be seen among us. The languor of my own heart was such, that I was

often led to cry out, "Who is sufficient for these things?" Notwithstanding this great depression of spirit, I was now and then favoured with a gleam of hope, that the Lord would soon appear and revive his work.

In December, 1814, a number of brethren agreed to hold a weekly prayer-meeting. On no occasion was this meeting omitted during the winter and spring. Prayers were continually offered up to God, for the out-pouring of the Holy Spirit, and the conversion of sinners. When but a few met on account of the inclemency of the weather, God was pleased to favour us with his gracious presence. Our prayer-meetings gradually increased, but no special appearance of a reformation, excepting what was in the church, until the first of July, 1815; when a small cloud of the bigness of a man's hand seemed to be descried, and shortly after a sound of abundance of rain was heard among us.

The work appeared principally among the youth. Several young women who were employed in schools, when arrested by the power of sovereign grace, were obliged to dismiss their schools for several days, not being able to discharge the duties expected from them. But praise be given to God; he who wounds, has power to heal. The Holy Spirit was sent to apply the healing balm of sovereign grace to their wounded hearts; which caused them to sing electing love, and redeeming grace to their divine Lord.

The work soon spread with great rapidity: ball-rooms and other scenes of amusement were deserted. The still small voice of truth made its way to the heart without exciting noise and enthusiasm. Those who obtained a good hope generally exclaimed more against wicked hearts, than against their external conduct.

In the beginning of the reformation, a young girl of about 12 years of age, being in great distress of mind, one evening after the public exercises were closed, spoke to the following effect, "O how much precious time I have spent in vanity! how can the Lord have mercy on so great a sinner?" Further, speaking of a partition wall, between Christ and sinners, she said, "I never had a view of such a high wall before. I thought it reached up to heaven, and that I saw the saints on one side, and myself and guilty sinners on the other, and thought I must perish forever." But in a short time the Lord bestowed delivering grace, and her tongue broke forth in praise to her redeemer God. She was soon impressed with an ardent desire to walk in all the commandments and ordinances of the Lord Jesus, and was one of the first immersed in the liquid grave, after the revival began.

Our baptizing seasons were attended with great solemnity, and peculiarly blessed to numbers. Great pains were taken to prevent some of the young converts from following their Lord in his appointed way; but the more were they established in the truth and propriety of this ordinance.

In less than two months, 49 were added to the church, agreeably to apostolic order. A number more give good evidence that they

have been made the subjects of renewing grace, but have not as yet sufficient strength to come forward. A considerable number have also joined the Congregational church in this town. It is some time since the work has subsided here, yet we have great reason to bless God for such a precious ingathering of immortal souls; and particularly, for the happy agreement in sentiment, among our young brethren, in the great doctrine of the cross.

Yours, in the best of bonds,

OTIS ROBINSON.

EXTRACT OF A LETTER,
FROM REV. STEPHEN DEXTER, TO THE EDITOR.

REV. AND DEAR SIR,

Fairfax, (Maine,) Aug. 8, 1816.

A fortnight since, I returned from a visit to the Nova Scotia and New Brunswick Association, where I attended as a Messenger from the Lincoln. The visit was truly precious to me. There were evident tokens of God's power and love, in the Association which was held at Annapolis, especially on Friday, at which time Brother JAMES MONROE was ordained. The season was truly solemn and comfortable. Never did I see hands laid on a man with more satisfaction, nor one to whom I felt more united. Many of the people staid more than three hours after the services of the ordination, singing and praising God. It was a little Bethel season. "My willing soul would stay, in such a frame as this." I trust that many souls, with myself, will never forget that day. Truly it was a season fraught with love divine

Elder Joseph Crandal, and Brother Monroe, were appointed by the above Association, missionaries last year.* They gave a relation of their travels, which was truly pleasing and affecting. They visited some families in the eastern parts of the Province, that had children twenty five years of age, that had never heard a sermon. They were received with ten thousand thanks to the Association, for sending ministers amongst them.

In visiting some German families, Brother Crandal met with an old gentleman who expressed great satisfaction that a minister had come amongst them, so that they might have some of their children baptized, otherwise, he said, they must have gone 30 miles for that purpose. Brother Crandal replied, that he was willing to oblige him in any thing that the Bible would approve. After discoursing a while, he gave him to understand, that

* The Association was held at Cornwallis last year, and \$130 collected for the support of the mission. This year at Annapolis, \$125 for the same object.

he could not comply with his request; at which he grew desperate, and ordered Brother C. out of the house. It being in the morning, Brother C. observed to the family, "It is time for our morning devotion, and shall I pray in the house, or must I go to the woods?" to which the man gave no answer. He then turned to the woman, and said, "Shall I pray in your house, or must I go to the woods, for my morning devotions?" To which she answered, with tears, "O do not go to the woods, but pray in the house"—which he did, and the old gentleman staid and heard him. After which he sat out on his tour; and the old man accompanied him. Nothing more was said about baptizing the children. In the afternoon as they were travelling together, the old man said to Brother C. can you forgive me for what I said this morning? To which Brother C. answered, I have nothing against you; he then thanked him. The old gentleman accompanied him two days, and then parted in tears, putting a dollar into his hand.

I will add a singular instance that occurred in Brother Cran- dal's travels. He visited a house on Saturday, where a young woman of the family, the night before, dreamed that a minister came to the house, and gave her a very beautiful suit of clothes, which caused her some concern of mind. As soon as she saw him, she burst into tears, and told her mother, that he was the minister she saw in her dream, who gave her the suit of clothes. He tarried there until Monday, during which time he concluded she neither ate nor slept; and when he left her, she appeared to be the most distressed creature he had ever seen.* These things, with many others of the like kind, caused much sympathy and joy in the Association. There were no great accounts of revivals among the churches the past year, though many of them had considerable numbers added; there was a good work in Cornwallis, among Brother E. Manning's people—they are a charming society of christians. The Lord hath done great things for the people in this region.

On my return homeward, I visited Granville, Annapolis, and Clements. In these towns I spent more than a week, and preached as often as once a day. The Brethren here appear to stand fast in the faith, and I cannot but hope they will soon be visited with a revival. I saw nothing special on my way home, until I came to Sullivan, (Maine,) where a reformation had just begun. The lighting down of the arm of the Lord was marvellous in that town. I attended but one meeting while there! Some of the people appeared as happy as grace could make them, out of heaven, and others as deeply distressed. My heart was so united with them, that I scarcely knew how to leave them; but duty called me home. I was at Bluehill on the sabbath, where the work of the Lord, as you have no doubt been informed, has been wonderful indeed. They informed me, that 104 had joined the Baptist church, and that a number more would soon be added; and also, that upwards of thirty had joined the Congregational

* It is said she was soon after brought to rejoice in the truth.

church. The work has spread wonderfully into other towns. Sedgwick has shared more largely than any other, as upwards of 150 have already been baptized in that town. Surry, Mount Desert, Penobscot and Orland, have also shared in the glorious work. The particulars I cannot write, but it is thought that more than 400 have hopefully experienced a change of heart in this reformation, since last winter; and still the work is spreading. Truly it may with propriety be asked, "What hath God wrought?"

I am yours in the bonds of Gospel Fellowship,
STEPHEN DEXTER.

EXTRACT OF A LETTER,
FROM ELDER B. PERKINS, TO THE SECRETARY.

MY DEAR BROTHER,

Kingston, Aug. 22, 1816.

I desire to give thanks to God, and to praise the name of my dear Lord and Master, that he hath in some degree blessed my poor labours, as I humbly trust, to the good of immortal souls.

I left home on the 25th of June last, since which I have visited and preached in Tunbridge, Lechster, Salisbury, Hancock and Rochester.* I have been moving in this circle, and preaching from place to place, until now. Having just hinted at what I have done, I will attempt to tell what God hath done, and what he is now doing. The Lord hath made bare his holy arm. He is still riding forth with his bow and crown, and stout-hearted sinners are falling at his feet. The work appears to be rapidly increasing.

Having made these general remarks, I proceed to state a few particulars.

The first time I preached at Salisbury, the word, being accompanied by the agency of the Holy Spirit, arrested the souls of some who heard it. One young man by the name of S——, a ringleader in vanity, received a mortal wound, of which he has since died, but is now alive to God! He appears a truly humble soul. Another man, a Mr. A——, of about 40 years of age, a professed Universalist, appears to be stripped of his vain hope. Last week at a conference, where some were rejoicing, and others complaining of their hard hearts, Mr. A. spoke in the following manner. "I rise up before you, my friends and neighbours, as a monument, to warn you not to do as I have done. I am the greatest sinner on God's earth. The fabrick that I had built, foundation and all, is fallen to atoms! I am such a great sinner, that I cannot be forgiven. There is no mercy for

* These towns are on, or near the northern line of Vermont.

me ! I dare not ask for mercy ! I dare not ask any one to pray for me. I warn every one not to trust to that which I find fails me, and which has ruined me. I can see how others may pass the *Red Sea*, and sing the song of deliverance—but there is no hope for me.” While making this declaration, the keenest anguish was depicted in his countenance, and the tears streaming from his eyes. Except some small children, I believe there was not a dry eye in the whole audience ! Some wept for joy, while others appeared distressed on account of the danger to which they saw themselves exposed. Their sobbing and sighing indicated the troubled state of their consciences.

Perceiving this unusual agitation, I rose and observed to the audience, that I believed it was an hour of prayer, and that I felt it to be my privilege to bow the knee before the throne of God, and pray for souls in distress. I cannot fully describe this scene, but only say it was a distressing happy time.

Two Lord’s days ago, the young man, mentioned above, told the assembly what the Lord had done for his poor soul. On this occasion a number more were awakened. Among them a Dr. H——, a man of good natural abilities, was so struck, that he trembled, and his strength failed him, so that he could not get into his own house, though but a few steps off, without help. His soul was set at liberty in about three days. He seems to be clear in the great doctrine of the gospel, and speaks with great candour and freedom. There are about 30 families in this village. The attention has become general. I preached there last Lord’s day. The assembly was crowded and very solemn. We had a conference in the evening, when I believe about 30 persons rose up and requested the prayers of God’s people, that their souls might be delivered from sin, and mercy reach their troubled breasts.

There is a good work begun in Hancock. Some backsliders have returned to their Father’s house ; there are also some instances of conversion. I went through the town yesterday and visited several families. While passing by one house, a middle-aged woman ran out at the door, and called me by name ; and wringing her hands, with her eyes swimming in tears she exclaimed, “ Pray, sir, do ! pray do tell me what I shall do to be saved ? I am ready to die with distress ! pray tell me what I shall do ? ” It was so sudden, and the scene so affecting, that I was unable for some time to speak. I however went into the house and told her that the scriptures afforded a full and complete answer : *Believe on the Lord Jesus Christ, and thou shalt be saved* : adding at the same time, that the veracity of God stands pledged for the fulfilment of this. She replied, “ I cannot believe, I don’t know how to believe ! do tell me how to believe. I am such a sinner I don’t see how I can be forgiven.” I told her that all mankind were by nature in her condition, and must have been lost forever without a Saviour. I held up to view salvation by Christ alone, the necessity of repentance, &c. She was all atten-

tion while I tried to give her some instruction. I do not recollect to have ever seen a person in greater earnest. She requested me to pray for her, and I verily believe that I did with earnest desire. I then left her sobbing and trembling.

Yesterday I preached in Kingston to a large gathering. Here a goodly number within a few days have enlisted under the banner of Christ. A number of the youth had their tongues loosed, so as to pronounce Shiboleth plainly. Almost the whole audience seemed to be engaged. Some exhorting and praising God, while others in melting strains were begging for mercy, and confessing their sins. I find it easy preaching, and easy exhorting. I have an appointment to-morrow in Rochester, where I have preached twice before. An awakening has already commenced in this place. The people are desirous that I should tarry in this vicinity. I have not yet engaged, but I do not see how I can leave them at present. The prospect looks encouraging.

I subscribe myself yours, &c.

BARNABAS PERKINS.

P. S. Since writing the above I have preached in Rochester to a crowded assembly. A number are brought into the liberty of the gospel, and the number of persons under conviction much increased. In Middlebury the work of God is also powerful. They hold their conference meetings in the Meeting House, which is frequently crowded.

BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND,
BY ESTABLISHING SCHOOLS FOR TEACHING THE NATIVE
IRISH; FOR CIRCULATING THE SCRIPTURES, &c. &c.

This Society was formed by a public meeting, at the New, London Tavern, Cheapside, April 19, 1814, at which JOSEPH BUTTERWORTH, Esq. M. P. presided. The design of its founders is expressed in the second resolution, adopted on that occasion, *viz. That the principal objects of this Society be to employ Itinerants in Ireland, to establish Schools, and to distribute Bibles and Tracts, either gratuitously, or at reduced prices.* At a subsequent meeting, held at the same place, June 23, 1815, Mr. Butterworth being in the chair, the two following resolutions were adopted: *viz. That the Society cordially approve of the measures employed for TEACHING THE IRISH LANGUAGE IN THOSE COUNTRIES, WHERE IT IS THE PREVAILING SPEECH; and recommend it to the Committee, that the number of school-masters and readers of the Irish Scriptures, be increased.—That, in order to meet the views of Subscribers, who may wish to promote the circulation of the Scriptures, and the support of NATIVE IRISH SCHOOLS EXCLUSIVELY, it is resolved, That the subscriptions for*

the above objects shall, in future, be kept separately from the contributions for the general purposes of the Society.

Teaching the *Irish language* was not at first contemplated, but was promptly undertaken, at the recommendation of the Secretary and the Rev. C. ANDERSON, of Edinburgh, on their return from Ireland, which they had visited immediately after the formation of the Society. Finding, from their inquiries, that the *Aborigines* of Ireland amounted to FIFTEEN HUNDRED THOUSAND, or TWO MILLIONS, who were almost, if not altogether, destitute of the means of moral and religious instruction; and, that no other society had taken this *direct* and *exclusive* ground, they resolved to institute schools for the purpose of enabling this neglected and numerous class of their fellow subjects, *to read, in their own tongue, the wonderful works of God.*

To prevent as far as possible, giving occasion of offence to the Roman Catholics of Ireland, the Society resolved to avoid every thing of a *proselyting* kind in their schools, and, therefore, no *Catechism* is introduced; while it is made indispensably necessary, that the Irish Testament, without note or comment, and a spelling book, only shall be used, as the school-books for reading.

From the great difficulty at first experienced, to procure suitable Irish scholars to become schoolmasters, the progress made by the Society has been necessarily slow. They, however, have reason to believe, that the greater obstacles have been cleared away, and an adequate basis laid, whereon, with the requisite pecuniary supplies, they may proceed rapidly to erect the superstructure of an extended and permanent civilization.

The number of schools, at present, is twenty, containing about FOURTEEN HUNDRED children: in addition to these, there are several Sunday schools established, which contain about two hundred children; several of the latter are without expense to the Society, except for books. Out of the entire number of children instructed, nearly *one thousand* can read the Scriptures, and are accustomed to commit them to memory. Several of the schools, founded at the request of gentlemen, who are clergymen, rectors of extensive parishes, and also magistrates, have the advantage of their superintendence.

Some idea of the prevalence and extent of Popery may be formed, from the following extract, which relates to the parish of one of these clergymen: "Out of twelve hundred families, who live in his parish, there are only five Protestant families. Schools here are much wanted, as the inhabitants are overwhelmed with ignorance." One of these magistrates says, in a letter to the Secretary, dated March 4, 1816, "You will be, perhaps, surprised to hear, that W. has already no less than 106 scholars on his list of the weekly school; and that, also, a number of those, together with others, who cannot attend on the week days, meet him, after divine service, on Sunday;—and, though the people of this country have been accustomed to spend their sabbath evenings in idle amusements;

yet, a thirst for scriptural knowledge, induces many to forego those amusements, and to learn the word of God IN THE LANGUAGE THEY PARTICULARLY UNDERSTAND ! This desire of gospel information, I have good reason to hope, will be progressive in this parish ; and, indeed, the part W. is stationed in, fills me with thanksgiving !

“ As to the other school, it is proceeding with regularity and effect. Expecting an inspector, who, I hear, will shortly visit this place, I wish to point out to him, where there could be FIVE schools, or even SIX, established in this parish, with the most advantageous results to the object proposed by the Society, in promoting Christian knowledge. Nay, without vanity, I think I may venture to assert, that any schools I should be permitted to establish, in the greater part of this barony, would not meet that opposition they too generally and lamentably experience ; that is, if it were considered they were under my superintendence.

“ I have had more than one application from men to be appointed READERS* of the gospel in Irish, on the Sabbath evenings, in parts of this parish, where the glad tidings of salvation have scarcely been heard. I wait the inspector's arrival to know his sentiments on this head also. Would to God the Society's means were adequate to all the good that appears to me might be done in this part of the world ! ”

The Committee have lately deputed the Rev. E. Rogers, of Portarlington, to visit all the schools and readers. A few extracts from his report, dated March 26, 1816, will be sufficient to show the utility of the plans adopted by the Society, in reference to the Irish language.

“ John —— has, in his school, one hundred and twenty three scholars, of whom fifty-four are readers. He has been very active in teaching *adults*, also, to read the scriptures : and the Lord has blessed his labours in a wonderful manner ! Five young men, whom he has taught to read, have been brought to see the errors of Popery, and to *renounce it* ! Two of these young men have been the instruments of enlightening the mind of their mother, who was the most rigid Catholic in the village, and was generally called the Pope of ——, in consequence of her extreme bigotry and superstition : but now, according to all appearance, she has been brought to the knowledge of the truth. Thus we discover what the word of God can effect, when applied by Divine power !

“ D —— has one hundred and fifty-six scholars, and about eighty readers. He is one of our best school-masters, and is worthy of encouragement. He keeps the school in the Roman Catholic chapel ; but he himself is almost persuaded to be a Protestant.

* There are several persons employed to read the Scriptures, on the sabbath, to their neighbours, for which they are paid two shillings per week.


“The Rev. Mr. ———* and the Rev. Mr. ——— have very warmly embraced our cause in this country. I consider these clergymen of essential service to our Society.

“Respecting the schools, I spared no pains in examining the children in each. Mr. ——— was with me, who heard them read in Irish; *upon the whole, their progress is very satisfactory.* Many of them not only read the New Testament *well, in both languages,* but have also committed a large portion of it to memory; and some of them *write exceedingly well.* The good that has been done already by these schools, is beyond calculation: but when the children, now taught, grow up to be the men and the women of the next generation, *then* this wild and barren province ‘will rejoice and blossom as the rose; they shall see the glory of the Lord, and the excellency of our God.’ Isaiah xxxv. 1, 2.

“Many of the poor children read the Irish Testament to their parents, at home, which has been the means of enlightening their minds, in some degree, to see the errors of Popery. In some parts of Connaught, they are become so bold, as to tell the priest, that they *will* keep their children in school, until he establishes a free school of his own; and that *then*, they will send them to him. Several persons hearing of my coming through the country, came several miles to meet me, wishing to be employed as school-masters; and some of them very well qualified for the work. I could have engaged *forty* persons, as teachers, for *twelve* or *fifteen* guineas a year each!”

The Committee are sorry that they are obliged to refuse many applications for schools, on account of the state of their funds! They have hitherto paid the masters *twenty* guineas each a year; but they understand, that the price of provisions are so much reduced, that they may considerably lower their salaries. It would afford them real gratification to be enabled to extend the number of the schools, especially in those districts where an influence can be exerted to preserve them from being dispersed by the Roman Catholic priests. They pledge themselves, that whatever is subscribed for this purpose, shall be applied, exclusively, to promote this important object.

Though the above statement refers exclusively to the Irish Schools, yet, it is hoped, much good has been done in other respects. Many copies of the Scriptures, and Tracts, both in Irish and English, have been circulated; and some persons brought to the knowledge of the truth by the labours of their Itinerants. The success which has already attended their exertions, has, by far, exceeded their expectations. Surely, from this time, it shall be said, “*What hath God wrought?*”

 Subscriptions and donations received by W. Burls, Esq. treasurer, 56, *Lothbury*; Rev. Joseph Ivimey, secretary, 20, *Harpur-street*; and W. Button and son, *Paternoster-row*, London.

* For obvious reasons the names are not given. But the original documents, (in the possession of the Secretary,) may be examined, privately, who will be happy to give the required information.

We subjoin to the preceding article, the following Extract of a letter from the Secretary, to the Editor of this Magazine.

“Have you not many persons of the Irish nation who have grown rich in America, who would be willing to contribute towards the education of their degraded brethren? Cannot you, my dear Sir, give publicity to this *Society for teaching the native Irish language*? Our expenditure is £1000 annually—our certain income not more than £150. I am about to go to Liverpool to collect for it. It would gladden the hearts of the Committee to receive a remittance from America.”

Charitable and benevolent institutions have greatly increased within a few years past. They serve to show the state of religious and moral feeling in the community at large, and are highly creditable to the candour and liberality of the present generation. The objects contemplated by the above Society are truly important, and deserve the generous patronage of all the friends of the Irish people. Any donations communicated to the Editor, shall be carefully transmitted to the treasurer of said Society.

[EDIT.]

REV. A. JUDSON'S LETTER.

ADDRESSED TO REV. L. BOLLES OF SALEM.

The following interesting Letter, while it serves to show the fidelity, patience, and perseverance of our esteemed brother Judson, it also suggests to the friends of Missions in this country, the impropriety of expecting FRUIT before the way is prepared to sow the seed. Great, however, as the difficulties seem to be, if any of the present race of Burmans are to be given to Christ as a part of his possession among the heathen, we trust they will be overcome, and the word of the Lord sounded out in the Burman language.

[ED.]

DEAR BROTHER,

Rangoon, Jan. 16, 1816.

Yours of March, 1815, I lately received, and read with real satisfaction. Neither Brother Rice, nor any of the others that you mention, have yet been heard of in these parts. May they not be far distant. Whenever they shall arrive, I hope to be of some real service to them in their preparatory studies, and to be able to give them in a short time information on many points, which it has cost me months to acquire. I just now begin to see my way forward in this language, and hope that two or three years more will make it somewhat familiar; but I have met with difficulties that I had no idea of before I entered on the work. For a European or American to acquire a *living* oriental language, root and branch, and make it his own, is quite a different thing from his acquiring a cognate language of the west, or any of the dead lan-

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guages, as they are studied in the schools. One circumstance may serve to illustrate this. I once had occasion to devote about two months to the study of the French. I have now been above two years engaged on the Burman. But if I were to choose between a Burman and French book to be examined in, without previous study, I should, without the least hesitation, choose the French. When we take up a western language, the similarity in the characters, in very many terms, in many modes of expression, and in the general structure of sentences, its being in fair print (a circumstance we hardly think of,) and the assistance of grammars, dictionaries and instructors render the work comparatively easy. But when we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and whose modes of expression are consequently all new and uncouth; when we find the letters and words all totally destitute of the least resemblance to any language we had ever met with, and these words not fairly divided and distinguished, as in western writing, by breaks and points and capitals, but run together in one continuous line, a sentence or paragraph seeming to the eye but one long word; when instead of clear characters on paper, we find only obscure scratches on dried palm leaves strung together, and called a book; when we have no dictionary, and no interpreter to explain a single word, and must get something of the language, before we can avail ourselves of the assistance of a native teacher,

Hoc opus, hic labor est—

I had hoped before I came here, that it would not be my lot to have to go on alone, without any guide in an unexplored path, especially as missionaries had been here before. But Mr. Chater had left the country, and Mr. Carey was with me but very little, before he left the mission and the missionary work altogether.

I long to write something more interesting and encouraging to the friends of the mission; but it must not yet be expected. It unavoidably takes several years to acquire such a language, in order to converse and write intelligibly on the great truths of the gospel. Dr. Carey once told me, that after he had been some years in Bengal, and thought he was doing very well in conversing and preaching to the natives, they (as he was afterwards convinced) knew not what he was about. A young missionary who expects to pick up the language in a year or two, will probably find that he has not counted the cost. If he should be so fortunate as to find a good interpreter, he may be useful by that means. But he will find, especially if he is in a new place, where the way is not prepared, and no previous ideas communicated, that to qualify himself to communicate divine truth intelligibly by his own voice or pen, is not the work of a year. However, notwithstanding my present great incompetency, I am beginning to translate the new testament, being extremely anxious to get some parts of scripture, at least into an intelligible shape, if for no other purpose, than to read as occasion offers to the Burmans I meet with.

My paper allows me to add nothing more, but to beg your prayers, that while I am much occupied in words and phrases, and destitute of those gospel privileges you so richly enjoy, in the midst of your dear church and people, I may not lose the life of religion in my soul.

I remain, dear brother, yours very affectionately,

A. JUDSON.

EXTRACT OF A LETTER,
FROM REV. SAMUEL BAKER, TO THE EDITOR.

DEAR SIR,

Thomaston, March 9, 1816.

As the work of God's grace upon the hearts of sinful men, in "calling them out of darkness into his marvellous light," is matter of rejoicing to all the real friends of Zion, I have thought it my duty to give you some account of the late work of grace in this town. After the Lord was graciously pleased to relieve my mind from the shackles of *Universal doctrine*, with which I had been encumbered for about two years, (which deliverance I experienced about a year since,) I felt a humble hope, that I should soon see a work of reformation somewhere, although I knew not then where I should be employed. It appeared to be my duty to return to my brethren in Thomaston, and if they saw fit, to take up my walk in church fellowship with them, before I engaged in preaching statelily any where. When I came to this place, I found my brethren all agreed, that I should come and preach to them again; which left no room to indulge a desire for any other field of labour—though I was not a little surprised at the degree of candour and charity, manifested by them towards a poor stumbling creature. I returned here with my family in April, and commenced my feeble labours as junior pastor of the church; though with much weakness and trembling, on account of my former imperfections. But that God whom I had desired to serve, even while I was left to be so sadly mistaken concerning the right way, was pleased to stand by me. I found the church on my return tolerably well united: but the young people in the place were very much given to lightness and profanity. I had, with some others, a desire to introduce a Sunday school, for the good of youth and children. From this attempt there soon began to be an evident alteration in their morals; and, instead of spending the sabbath in walking about, and in vain recreation, the youth and children would meet at the meeting house, and with much decency recite the religious pieces, and parts of scripture, which they had learned in the course of the week. We also thought proper to appoint sabbath-morning prayer-meetings in the meeting house, and a week-day evening conference. The precious Saviour, ever ready to bless the well-meant, though weak endeavours of his people, soon gave us encouragement, by causing a general and very solemn attention to

our several meetings ; and by pouring out his Holy Spirit upon his servants and handmaidens, causing them truly to prophesy. Our small rooms for evening prayer-meetings were soon exchanged for larger ones. At these meetings, the deep sigh of the anxious, the silent tear of the humble penitent, and the solemn, but joyful thanksgivings of such as were delivered from bondage, formed a very interesting scene. Experienced christians were constrained to exclaim, God hath in very deed appeared to plead his own cause, and to wipe away our reproach. To see young children walking the streets of our Jerusalem, early on sabbath morning, before the sun had blessed the earth with his beams ; and with them old men, walking every one with his staff in his hand for very age, was a sight which angels could not have beheld, but with rapture.

When the reformation became general, and the young christians were fond of being often together, it was thought proper, from a desire to promote good order, to limit the number of our week-day meetings to two : viz. to the evenings of Tuesday and Thursday, and to observe seasonable hours. This gave more opportunity to search the scriptures, and for private devotions ; it also formed a barrier against Satan's temptations, in which he endeavours to substitute a kind of carnal fondness, for religious affections. Our baptismal seasons have been remarkably solemn and precious. Most of the candidates found this very significant and humbling ordinance, a season of special comfort and deliverance.

A gradual work has been going on for some time past, in the second church in Camden, an adjacent town. One of the principal members of the Congregational church there, presented me with a book not long since, which he said, contained incontestible arguments in favour of infant-baptism. A friendly conversation upon the subject for several hours ensued. In a short time after, he declared his conviction of his great mistake, both concerning the book, and also of infant-baptism ; and wished the privilege of being baptized, and joining the Baptists. In the first church in Camden I baptized about 20. There is, also, in the same town, a good work, as we trust, among the Freewill-Baptists. In Hope, and in Lincolnville, there is now a glorious work of grace ; Elder Rich is labouring among them, we hope with good effect. In the above reformation, we have seen the good effects of the religious instruction of youth ; as those who were baptized, amounting to sixty, were mostly from eleven to twenty years of age. We have also witnessed the harmlessness and propriety of preserving good order, and the happiness of sabbath morning prayer-meetings. The influence of God's spirit here, as is usual, has stirred up a spirit of liberality, so that male and female societies have been formed the year past for missionary purposes.

I am, with christian affection, your unworthy brother,

SAMUEL BAKER.

EXTRACT OF A LETTER,
FROM REV. ENOCH HUNTING, TO THE EDITOR.

DEAR SIR,

Machias, (Maine,) Oct. 14, 1816.

When I consider what is taking place in the religious world, at home and abroad, I am constrained to exclaim, "What hath God wrought!" In my late tour to the westward, I have seen the displays of his grace in such a manner, as I have never witnessed before since I was called to labour in the gospel field.

On the eastern side of Penobscot river, besides what has been heretofore published relative to Bluehill and Sedgwick, God has graciously visited Mount Desert, Surry, Ellsworth, Trenton, and Sullivan, with refreshing showers of mercy.

A good work has lately commenced in Eden and Columbia : and in Addison appearances are encouraging. In Goldsborough and Steuben hopes are excited of a revival. Should the Lord pour out his spirit in the places last named, twelve towns lying in one compact body will display the recent triumphs of the Cross. I believe this region has never before been visited with such a powerful, regular, wide-spreading work.

As yet nothing special appears in this place. I have spent the summer here with little to encourage me, except a faint hope that God will ere long visit us. This hope is of late a little increased. God grant that it may be soon realized.

Yours, &c.

ENOCH HUNTING.

REVIVAL IN WEST-SPRINGFIELD.

Extract of a Letter from the Rev. T. Rand, to the Editor.

Rev. and dear brother,

West-springfield, May 20, 1816.

I should have answered your kind epistle before, but the blessed revival which God has granted us, has engrossed my attention so much, that, together with other necessary duties of my family and school, I have not had time to write. Since last Thanksgiving till within a few weeks, I have been in the habit of attending from 7 to 10 meetings in a week. At first, I feared my strength would fail, but that gracious promise, 'As thy days so shall thy strength be,' has been verified : for I have enjoyed an unusual degree of health, though I have been out in all weathers, almost every night until 11 or 12 o'clock. I have baptized 49 since the revival began ; and a number more expect to come forward before our next communion. Between 20 and 30 have united with the Presbyterian church in this place. The ingathering has in a measure subsided in this town, though it still continues in villages around us. Many places in this region have shared largely in this good work. In

Hadley some hundreds have united with the Congregational church. When I saw you last autumn, I almost despaired of ever seeing the glory of the Lord in this region ; but God has been better to me than my fears.

Yours in a precious Saviour,

THOMAS RAND.

EXORDIUM TO A SERMON OF FATHER BRIDAIINE.

From the Eng. Bap. Mag.

This celebrated Missionary preached for the first time in St. Sulpice Church,* in Paris, 1751. The first quality of the capital went there from curiosity. They beheld there a number of bishops, many persons of rank, and a numerous body of ecclesiastics. This spectacle, far from intimidating our orator, at once inspired this Exordium :

“ At the sight of an auditory, so new for me, it appears, my brethren, that I should open my mouth only to crave your indulgence for a poor Missionary, destitute of the talents you require when we come to speak to you of your salvation. I feel, however, this morning a very different sensation ; and if I be humiliated, beware of thinking that I abase myself to the wretched uneasiness of vanity, as if I were accustomed to preach *myself*. God forbid that a minister of heaven should ever think of needing apology among you ; for whoever you be, you are all sinners ! It is before your God and mine, that, in this moment, I feel myself pressed to smite my breast. Till now, I have published the righteousness of the most high God, in temples covered with thatch ; I have preached the rigors of repentance to the wretched who were without bread ; I have proclaimed to the dwellers on the fields, the most frightful truths of my religion. What have I done ? wretched me ! I have given sorrow to the poor, the sincerest friends of my God ; I have carried terror and grief into the simple and faithful souls, that I should have pitied and consoled. It is here that my looks fall only on the great, on the rich, on the oppressors of suffering humanity, or on audacious and hardened sinners ! It is particularly here, where his holy word should echo in all its force of thunder ; that I place with me in this pulpit, on the one side, death that threatens you—on the other side, my God who is coming to judge you. I hold your sentence in my hand to-day. Tremble before me, then, proud and disdainful men, who hear my voice : The necessity of salvation, the certainty of that fearful hour for you, final impenitence, the last judgment, the small number of the elect, hell, and above all, eternity—eternity ! these are the subjects I am going to urge on your attention, and which I should have reserved for you alone. What ! do I need your praise, which might condemn me, without saving you ? God

* The most magnificent modern building of the kind in Europe.

is about to stir up your minds, while his unworthy minister is speaking to you ; for I have had long experience of his mercies. Penetrated, then, with horror for your past iniquities, you will embrace me, shedding tears of compunction and repentance ; and by dint of remorse, you will find me eloquent."

R. Thomson.

THE GOSPEL METHOD OF SUPPORTING MINISTERS.

To the Editor of the Mass. Bap. Miss. Mag.

Sir,

If you deem the following review worthy to meet the eye of the public, you are at liberty to insert it in your magazine.

SOCIUS.

REVIEW.

"The Bible Method of supporting the Gospel Ministry, exhibited, illustrated and defended. By Sylvanus Haynes. Pastor of the Baptized Church of Christ in Middletown. Vt."

It has long been a subject of regret with many judicious men, that so little attention has been paid to the support of the ministry by many of the churches in our denomination. The irregular, and in most instances inadequate support which they have been accustomed to give, appears to them to have had a tendency not only to embarrass and dishearten their ministers ; but also to deprive themselves of spiritual food, and obstruct the growth of the body. It has also afforded occasion for severe, but too often well founded animadversion upon the laxness of the principles and conduct of the denomination in general : and thus strengthened the prejudices of many intelligent christians who might otherwise be led to regard them in a very different light.

The origin of this evil is probably to be found, in the counteraction of an opposite practice, among christians of a different order.

Our Fathers were apprehensive, that too much stress was by them laid upon externals in general, and upon the support and education of ministers in particular—that many were induced to enter the sacred office, rather for the sake of gain, or at least of a livelihood, than for the honour of Christ, and the good of souls.

Mankind are always prone to extremes. Desirous of avoiding this, our Fathers fell into another evil. They thought there was no way to escape the charge of *hirelings*, or promote the piety and purity of the ministers of Christ, but to have it understood that they were *entitled to no compensation whatever from the people* : and that what they received, should be considered as the *gift of charity*, and not the *reward of services*.

Upon this principle some did not hesitate to denounce those who received a systematic support, as labouring for "filthy lucre's sake," and represent the practice as unscriptural and fraught with dangerous evils; while others, who were truly pious and useful ministers, earnestly desired to give their whole attention to the work, but found it necessary to devote a part, and that a large part of their time to secular employments, or suffer their families to want. In this way it is conceived the practice became widely extended, and the principle deeply rooted in the minds of the denomination. But a few churches for the last half century have given their ministers an adequate support, while many others have done little or nothing for them.

Of late it is believed a different practice is beginning to prevail. The eyes of many churches have been opened to their duty and true interests. Ministers in general have imbibed juster views, and assumed a firmer tone on the subject. Mr. Haynes, the author of the valuable little tract mentioned at the head of this article, has attempted to revive the "bible method of supporting the ministry." He states, what it is believed the scriptures maintain, and what is becoming the prevailing sentiment among christians—that something is *due* from the people to the minister, whom they employ to labour with them in the gospel, and that what is his due cannot be righteously withheld from him. In support of this statement, Mr. H. adduces the import of those passages in which ministers are compared to *workmen* and *labourers*, and the compensation they receive is called *their meat*, not alms; *hire, wages, reward, &c.* not a free donation. He then notices those passages in which the work of the ministry is compared to a warfare, planting a vineyard, feeding a flock, ploughing, sowing, threshing; &c. "Now does any man," (he asks) "does any just man employ his neighbour to do these offices for him, without a reasonable compensation?"

He proceeds,

"The apostle then immediately referred (1 Cor. ix, 13.) to the case of the priests under the law, who were constitutionally to be supported by the Jews, with all the firstlings of their cattle, their first fruits, the tenth of all they raised, the ordinary tithes, and their free-will and other occasional offerings." After referring them to this known custom, he says, "even so hath the Lord ordained, that they that preach the gospel should live of the gospel. Does any thing in this look like supporting a minister by alms? Or is it reasonable that a man should devote himself to the service of others, till he reduces himself and family to *beggary*, before he is entitled to any assistance? In this way, what encouragement have ministers and their families to exert themselves for a living [by industry and economy,] when they know they *must* sink before they *can* have any help?" p. p. 4 & 5.

"Again," proceeds Mr. H. "the gospel minister is called a labourer, and he is said to be *worthy of his reward*, 1 Tim. v. 18. If the minister

is *worthy* of his reward, and this reward is *his* reward, then it does not lie at the option of the people whether or not they will bestow it upon him, any more than if he had reaped their grain, or sold them his substance. And for a people to withhold a reasonable reward in this case, is as criminal in the sight of God, as it would be if he had ploughed their ground, or lent them his money : for his time is his money."

In reply to these remarks, it may perhaps be asked, Does not this reasoning render a minister a mere hireling ?

"Does the Gospel, (asks Mr. H.) put a minister and his family on a worse footing for a living, than the law did ? Must we believe that the gospel which breathes nothing but love, peace, and good will to men, will deprive its ministers of common civil liberty, *i. e.* of the liberty of disposing of their *time* for the benefit of themselves and families ? Can we believe that the religion of Jesus gives a right to a people to take the labours of a minister from his family, without returning an adequate reward ; or that the spirit of the gospel will ever dispose them to *wish* for such a thing ? When a minister by request has faithfully served a people, spent his time and strength, worn out his apparel and his horse,—then has he no right to an adequate reward ? Is withholding in this case doing as we would be done by ? Is it expected of any other class of men on earth, that they should qualify for business, and then devote themselves to the service, and be at the calls of others, without a reasonable reward ? Will any man, who knows the worth of time, reap their fields, thresh their grain, &c. and then accept their thanks and some small donation, and go away satisfied ? Will the objector [to the support of ministers,] work for his neighbour, and take such pay ? If not, is it righteous before God to *expect* or to *wish* that a gospel minister would be satisfied with it ?" p. 7 and 8.

The author then proceeds to state the character of an hireling, as is described by our Lord in the 10th chapter of John ; between whom and a faithful minister there is as much difference, as between a saint and a hypocrite. The former "*rushes into the flock merely to obtain the wages of a shepherd,*" the latter, after having "*laboured faithfully in the gospel, and spent his time and strength for the good of souls,*" only desires from the people who have received the benefit of his labours, a reasonable compensation ; such a compensation as the scriptures allow him to expect. This he desires, and this the scriptures allow him, only that he may be freed from worldly cares, and devote himself exclusively to the *great work* of the ministry.

To the question, what would be an adequate reward for a faithful gospel minister ? Mr. H. answers,

"The solution of this question must depend much on times and circumstances which cannot here be enumerated. This rule however will well apply : *As ye would that men should do to you, do ye even so to them ;* that is, bestow on them as much as other men of equal talents, industry, and fidelity, receive from their employers. Here, in this part of the country, (Vermont) the lowest calculation that can reasonably be made, is as follows, viz. What ought to be the wages of an industrious, skilful, faithful farmer ; who will take the lead of business—take care of the weak, sick, or wounded, by day or night, in storms or fair weather, as occasion shall dictate—oversee the farm, flocks, and herds, at all times : he shall wholly provide for himself, he shall find a good horse, and keep him, and shoe him, and furnish all necessary harness and carriages, and work him principally for his employer :—What would be the reasonable wages of such a man by the year ? When that is ascertained, take the sum and give it to

the minister. If this, by his economy and the blessing of God makes him rich, he has as good a right to be rich as any other man; but if it leaves him poor, he may as well be poor as any other man. If providence frowns, and he is in want after having had his wages, then give him alms as you would any other poor man—but remember he is not receiving alms, till he has had his wages." p. 9, 10.

After all, the minister must receive a better reward than a mere *temporal support*. Were this all he received, it would be a poor reward indeed; *poor* for a faithful minister whose *heart* is in his work, who is constrained by the love of Christ, and the love of souls, "*to preach the word, to be instant in season and out of season, to reprove, rebuke, exhort, with all long suffering, and doctrine.*" He can be satisfied with nothing but the approving smiles of his heavenly Master, and the consciousness of having discharged his duty with all fidelity and affection. But *poorer still* for the man whose heart is *not* in his work, and who labours *only* that he may obtain a livelihood. Such a man ought to receive double wages, if *money* is all his reward. The ministry is to *him* as a mere drudgery. He goes to the pulpit like a man to the stocks, or to the pillory. He longs for nothing so much as to have his services over; and he is never happy except when he can say "they are over," or forget them altogether.

Far be it from Mr. H. to insinuate that money is all the reward a minister receives. He speaks only of what the bible allows him to receive, and requires churches to give of the "*good things of this life.*" He means only, that as God has called him to devote his time and talents to the benefit of others, those who reap that benefit, are also required by God to supply the fruit of his labour, in the support of himself and family. "*If we have sown unto you SPIRITUAL things, is it a great thing if we shall reap your CARNAL things? Do ye not know, (saith Paul,) that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel.*" 1 Cor. ix. 13, 14.

One of two things must be acknowledged to be true; either that God has not required his ministering servant to give his *whole* attention to the work and labour *constantly* for the benefit of others, or that it is a duty solemnly binding on those for whose benefit he labours, to afford him an adequate support. He cannot live on nothing. He cannot perform miracles to supply his wants, and God will not supply them by any miraculous interposition. Is there any minister then who has the command of Christ upon him, GO PREACH MY GOSPEL—is there any minister intrusted with the care of souls, and who realizes the magnitude and responsibility of his work, who is ready to say he is *not* required to devote his whole attention to that work? Has the Lord of the harvest sent him into his vineyard to labour a portion of the time for himself? This I am confident he can have no desire to do, if the perishing need of sinners has taken full possession of his heart. But what is to be done? He has a family to

support : from his people he can expect but little. He would gladly give himself to reading, to meditation, to praying, to preaching, to visiting ; but from whence is his family to receive bread and clothing ? Shall he leave them to suffer from want, or shall he neglect the work, the great work to which he is emphatically called by God, to labour in the field or shop to provide for them ?

" Here," says our Author, " is a solemn trying case, over which many a minister has groaned, wept, and prayed. On the one hand, he beholds Zion in need of all his labours : souls wanting instruction, and sinners thronging the downward way—and his willing soul is ready to say, " Lord, here am I, send me." But perhaps the next thing he knows, his wife, with pensive air and mournful accents, says to him, " What shall we do for bread for the children, or clothing for winter ?—He knows they need these things. He knows also there is no way to obtain them, but either dishonestly to run in debt for them when he sees no way to pay for them, or to go into the field or shop to earn them, and so neglect those perishing souls. By this time his mind is cast upon the rack.—He feels absolute torture—and thinks himself half distracted. Then, with a mournful sinking heart, he retires to tell Jesus his troubles. He falls on his knees and cries, " Lord, what shall I do ? Thou hast impressed my conscience with a wo if I preach not the gospel ; thou hast set the case of perishing sinners before me, and made me willing to spend, and be spent in thy service, for their good : thou hast also told me, that if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel—Oh ! for light to discern, and a heart to comply with duty ! Help, Lord ! Help !" —Such scenes have many of the servants of God in the ministry, been called to wade through. But they are the only men who know what these things mean, and what feelings they cause. At such times they are not much troubled about being called hirelings. Their great concern is to know how they shall account with God another day. And although a minister may not stop preaching when he is not rewarded, yet he is under no obligation to any people who then neglect him, but he may go where he pleases." p. 15, 16.

Upon the last remark of the author in the above extract, there may probably be a diversity of opinion. The writer of this review entirely coincides with Mr. H. in the correctness of the remark, if it be confined to such churches or societies as are abundantly able, but have not the disposition to support the minister whose labours are acceptable to them. As no church or society ought to be censured for not supporting a man whom they do not prefer as their religious instructor, so no man ought to hold himself under obligation to continue with a church or society, who are desirous of his labour, but are too covetous (not too poor) to afford him a comfortable living. If he must support himself as well as preach the gospel, he should have firmness enough to support himself among those who are really poor, and more likely to receive his labours with gratitude, and not among the rich, who would be confirmed in their covetousness by habitually violating the express command of God.

But there are churches undoubtedly that do all in their power, and are yet unable to afford an adequate support to their ministers. Where this is the case, ministers should remember, that "*the poor have the gospel preached unto them.*" And it often happens that from two or more churches of this description,

enough may be obtained to enable a preacher to spend his whole time with them alternately.

As the subject of this pamphlet is highly important, and ought to widely engage the attention of churches, the writer of this Review has been led to protract his remarks to an unusual length. But he was desirous of aiding the efforts of its author in promoting scriptural views among his brethren, and therefore wishes his publication to be extensively read.

The manner in which Mr. Haynes has presented his thoughts to the public ought to be briefly noticed. This cannot be said to be happy, because it is almost entirely destitute of method. Sentiments are stated, arguments adduced, queries suggested, and objections refuted indiscriminately in almost every part of the work. If he had first stated his subject fairly, then produced his proofs, from scripture (of which there are many more than he has exhibited) enforcing them by various considerations, and concluded with suggesting queries and removing objections, his work would have had a better appearance, exhibited more correctness of taste and judgment, and probably have been read to better advantage. A good book, as well as a good sermon, receives much beauty and dignity from a good method. If the author should present the public with a second edition he may derive benefit from these remarks.

When this review was commenced, the writer intended at the close to have stated the evils resulting from the inadequate support of ministers, and suggested a few thoughts on the best manner of remedying the same.

But these must be deferred for the present. Copiously as he has extracted, however, he is unwilling to close, without transcribing the following passage. It is valuable on more accounts than one.

“The feelings of ministers and people ought to be reciprocal and brotherly. The minister should be vigilant, affectionate and faithful. And although he ought to fulfil his covenant with his people, yet it is infinitely below his character, as a minister, to do his work merely to satisfy them, or to do just enough to fulfil his covenant with them, so that they may have no cause of action against him. But the glory of God, an earnest solicitude and fervent longing for the salvation of souls, and the edification of the Church, ever ought to fire him with fidelity and zeal in his work, and from similar motives the people ought to be as prompt, cheerful and reasonable in supporting him, as they would wish to have him be in his ministerial work with them. Now when people are in the habit of complaining of the expense and hardships of supporting a minister, and put him off as cheap as they can, and are all the year paying him in dribblets; and when a deacon calls on them for ministerial dues, and can obtain nothing till they have entertained him a long time with all their debts, embarrassments and the hard times,—how would they feel if the minister should show the same disposition towards them? How would it sit upon their minds if he should habitually complain of the laboriousness and hardship of the ministerial work, and how difficult and painful it was for him to attend to it? What would they think of him if he should generally discover a great reluctance towards attending funerals, preaching lectures, visiting the sick, the tempted, the afflicted, the widow and fatherless? When the are in

any distress and send for him, how would they feel if, before he would come, he would detain the messenger half an hour in telling over the dismal story of how painful the ministerial work was, and how difficult it was for him to go ! How would they look upon it if he should practise attending meetings an hour or two too late : and in his ministerial work for them, he should drag on like an eye-servant ! How long would such people bear with such a minister ? But a minister must bear with such a people all his life time.

THE RELIGIOUS STATE OF OUR COUNTRY.

For the Magazine.

The deplorable state of our country on account of the want of religious instruction, has of late been the theme of much popular declamation. Probably, at no period since the first settlement of New-England, have greater efforts been made, to supply every town, parish, and village with a "learned" minister, than at the present day. A zeal which approximates to superstition has been employed, in portraying the awfully destitute condition of millions of our countrymen, and in urging the necessity of a "learned ministry" to their salvation. This appeal is made to public sentiment and feeling, with as much ardour and assurance, as if the God of mercy were limited to Colleges for the instruments to carry on his work.

It is said "the wretched state of our country must be made known.—The newspaper, the tract, and magazines must disclose to our slumbering countrymen their danger. The press must groan in the communication of our wretchedness, and from every pulpit in our land the trumpet must sound long and loud."*

The writer of the following remarks is far from depreciating human learning : He cheerfully renders to it all the homage which its great utility to the interests of Society can reasonably claim. Nor does he suppose there is no want of evangelical ministers, to supply the numerous and increasing calls of our country. Yet he feels constrained to say, that the statements which have been published, as matters of fact, and the deductions which have been made from these data, if believed, must have made a very incorrect and injurious impression on the public mind.

To correct this false impression, and not to oppose "the education of pious young men for the gospel ministry," is the design of the following remarks.

A Pamphlet written by the Rev. Lyman Beecher, styled "An Address of the charitable Society for the education of indigent pious young men, for the ministry of the Gospel," was some time since published in Connecticut. The substance of this Address has been republished at Andover in the form of a religious tract, and some thousands distributed. Another edition has lately been printed at Hartford, and is now before the public. The names of the officers, committees, &c. are inserted.

* Vid. Beecher's Address.

The Author of the address, computes the population of the United States, at 8,000,000 ; and that 8,000 ministers, (allowing one to each thousand souls,) are required, to supply them with religious instruction. " But there are not (he adds) according to the largest computation, more than 3,000 educated ministers of the gospel in our land ; leaving a deficiency of 5,000 ministers, and a population of 5,000,000 destitute of *proper* religious instruction !"

It will be seen, that this Gentleman makes little or no account of any religious instruction, however correct and evangelical, unless imparted by men " liberally educated." Nor on the other hand, is it perceived, that he makes the least deduction from the number of " competent preachers," (provided they are learned,) however corrupt in sentiment and practice.

It appears by his statement, that the sons of Harvard and Yale ; the Armenians and Calvinists ; the Socinians and Hopkinsians, are all embraced as " competent instructors." To the care of these learned guides, though antipodes to each other in sentiment, the good people of the United States may safely confide their spiritual concerns, for time and eternity !

" Illiterate men (says Mr. Beecher) have never been the chosen instruments of God to build up his cause." If by " illiterate men," the author means all such as have not been liberally educated, the assertion is in direct opposition to the plainest facts recorded in the Scriptures. Not to insist on David, who was taken " from the *sheep cote*, from *following the sheep*, to be ruler over Israel ; or, the prophet " Amos who was among the *herdsmen* of Tekoa," we would ask, Were the Fishermen of Galilee learned men ? Was Matthew the publican a learned man ? Were any of the first disciples of our Lord learned men ? That they were not, is a fact too plain to be denied. Yet these were the " instruments " chosen by our Lord, to propagate and build up his cause.

But Mr. Beecher, has anticipated this objection, and attempted to answer it. " The Disciples (saith he) of our Lord, to supply the deficiency of an education, were instructed by himself for three years ; and then were miraculously taught languages, and clothed with the power of miracles, and were guided beside by the immediate suggestions of the Holy Spirit." These remarks are intended to do away the impression which a recurrence to the facts recorded in the New-Testament must necessarily produce on the mind. But before we admit this Gentleman's statement, we must be permitted to compare it with the sacred narrative.

1st. Is it a fact, that the Disciples were not sent to preach, until they had been three years under the instructions of their Master ? Were they not immediately after their being called to the knowledge of Christ, sent to *teach and preach the kingdom of God* ? Yea, did not Jesus say to one who *proposed* to come and follow him, after he had buried his father, " Let the dead bury their dead, but go thou and preach the kingdom of God ?" See Matt. x. 5—7, and Luke. ix. 59, 60.

2nd. Admitting Christ did instruct his Disciples, (which he no doubt did,) What kind of education did he give them? Can it be supposed, that it bore the least resemblance to a common College education? Will any man have the temerity to assert it? If this were not the case, Mr. Beecher's remarks are wholly irrelevant, and calculated to deceive, by giving an impression that is not true.

3d. Did the Jewish *literati* acknowledge the Apostles of Christ, after all the instruction which they received from him, to be learned men? Or had they the same contemptible opinion of them, as the author of the pamphlet has, of all such ministers at the present day, as have not had a public education? To prove that they had, we need only refer the reader to an opinion expressed by the Jewish Sanhedrim, composed of *rulers, elders, scribes, and high priest* assembled in council; "Now when they saw the boldness of Peter and John, and perceived that they were **IGNORANT and UNLEARNED** men, they marvelled; and took knowledge of them, that they had been with Jesus." What! not acknowledge these favoured disciples as learned men, after they had been in the school of Christ for three years? No! nor would they allow their Master this honour: For when he went into the temple and taught, they contemptuously asked, "How knoweth this man letters, having never learned?"

These disciples of Christ, though still illiterate, were not ignorant. Unto them it was "given to know the *mystery* of the kingdom of God:" a mystery that human learning never discovered. They were especially taught by Christ the doctrine, laws and ordinances of his kingdom; and had deeply imbibed his Spirit: But that they were learned in human science, no man we presume will hazard his reputation so far as to make the assertion.

It is said these disciples "were miraculously taught languages." This is indeed a new idea: for from the scripture account we should no more be led to suppose they were *taught* those languages, which they spoke on the day of Pentecost, than that they were *taught the healing art*, because they laid their hands on the sick, and healed them. The Scripture account is, "They were all filled with the Holy Ghost, and began to speak as the *Spirit* gave them utterance."

Nor was the gift of tongues bestowed on the apostles for the same purpose, for which a student at the University acquires a knowledge of the *dead languages*. He studies these languages, for the sake of reading the learned productions of other nations and other times. But the gift of tongues was bestowed on the Apostles, to enable them to communicate the gospel to different nations, *vive vore*, without the slow process of learning their respective languages. Nor is it believed that those disciples who were favoured with the gift of tongues, could have read a language which they had not been otherwise taught, any better than before.

There is one other observation in this remarkable paragraph, which demands a moment's consideration. It is said, that "the

disciples of Jesus, besides being clothed with the power of miracles, were guided by the immediate suggestions of the Holy Spirit." And we would ask, Have not the ministers of Christ still the gracious promise of the Holy Spirit to guide them? Or is it to be supposed, that learned ministers have no need of the Spirit's assistance? If so, why do they pray for it? It is well known, that they usually pray for assistance in delivering their sermons, though every word has been previously written. One thing we are assured of, i. e. "If any man (whether learned or unlearned) have not the spirit of Christ, he is none of his."

In addition to the 3000 qualified ministers in the United States, Mr. Beecher supposes, "there may be, perhaps, 1500 besides, who are *nominally* ministers." This statement may be taken, as a specimen either of the candour or the acquaintance which this *learned* gentleman has with the religious state of our country. There may be (says he) perhaps 1500 besides, who are nominally ministers. Had he condescended to have asked an intelligent Methodist, he would have been informed, that their *local preachers* alone amount to at least 3000, and their travelling preachers to 695! And from a source which could not be disputed,* he might also have learned that in the regular associated Baptist churches, there are no less than 1953 ministers of the gospel; who in unwearied labours for the advancement of the Redeemer's kingdom, and in ardent love to immortal souls, "are not a whit behind" their most zealous Congregational brethren.

In reflecting upon the uncandid manner in which the author of this Pamphlet has noticed a large body of ministers, many of them highly respectable, for their exemplary piety, for their sound knowledge in divinity, and for their extensive usefulness; and also the undue stress, which he appears to lay upon learning, we are forcibly struck with what St. Paul said to the Corinthians. "Christ sent me (saith he) to preach the Gospel, not with the wisdom of words, lest the Cross of Christ should be made of none effect.—For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?—God hath *chosen the foolish things* of the world to confound the wise; and God hath *chosen the weak things* of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Mr. Beecher follows his general statement which we have already noticed, with a more detailed account of the several states in the Union. We have only time to notice what he has said respecting the state of Georgia.

"The population of Georgia (he says) is 452,083, while in the whole state there are not to exceed 10 ministers who are qualified to preach the Gospel; leaving 442,433 of the population of that

* Vid. 2d Ann. Rep. of Bap. Board of F. Miss.

State, destitute of such instruction as *God has decided* to be proper for the salvation of men." Poor Georgia ! deplorable indeed is thy condition ! Near half a million of people, and only ten ministers found who are "qualified to preach the Gospel !" We will yet, however, not despair of thy salvation ; for had there been **TEN righteous found in Sodom**, that devoted city had been spared.

But what will the public think of Mr. Beecher's integrity, when they are assured that by an accurate account lately taken from authentic documents, and published in the 2nd Annual Report of the Baptist Board for Foreign Missions, it appears, that in this same benighted State there are 96 ordained Baptist ministers, and 26 *licenciates*, who administer to 200 churches, containing 18,303 communicants ! There are also, in addition to these, a considerable number of Methodists, and probably some of other denominations.

But should it be asked, how will the author of the Pamphlet, and those who have retailed the same account after him, dispose of these facts ? How ! why they have only to make up a firm front, and declare, that notwithstanding the labours of these "illiterate men," the people are "destitute of such instruction, as God has decided to be proper for their salvation." But how has God manifested such a decision ? Has he done it by denying the seals of his spirit to their ministry ? Surely not. For the thousands which have been converted by their labours prove the contrary. The Rev. Lyman Beecher has, indeed, "*decided*" against the whole of the Baptist ministers in Georgia, (though he probably never saw one of them,) that they are all unqualified to teach ! Very modest to be sure ! But may it not be asked, *Who art thou that judgest another ?—Or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ.*

The accounts given in this pamphlet, of the States west of the Alleghany mountains, are equally incorrect ; but we have not time to follow this author, and correct all his mistakes. We pass therefore to notice the conclusion which he draws from the foregoing premises.

"Such then (says he) is the state of our nation ; **MORE DEPLORABLY DESTITUTE OF RELIGIOUS INSTRUCTION, THAN ANY OTHER CHRISTIAN NATION UNDER HEAVEN ! !**" This is truly astonishing ! What ! more deplorably destitute than Spain, or Portugal ! Where the people are taught to offer their prayers to the Virgin Mary ! to believe that a priest can forgive their sins ! to declare they firmly believe, that the bread that is placed upon the altar, is by the prayer of the priest changed into the real body and blood of Christ ! that the church cannot err in matters of faith ! and that the holy Inquisition, with all its apparatus of torture and death, is a means which the God of mercy approves for the conversion of HERETICS ! *Credant qui possunt !*

For a Catholic to believe all this, is not very surprising. But for a Protestant *divine* to declare that the state of such a people is less deplorable, than those who enjoy the Gospel, unless dispensed by men liberally educated, is somewhat extraordinary.

It is matter of deep regret, that these incorrect and injurious misstatements should be spread throughout the country, for the sake of exciting a general sympathy for the millions of our dear countrymen, who are perishing for lack of knowledge.

Nor does the mischief stop here: for these accounts are read on the other side of the Atlantic, and our country degraded in the eyes of Europeans.

Had this tract been left to make its silent appeal to an enlightened publick, and time had been given for examination and reflection, its consequences had been far less injurious. But when its erroneous contents are discharged upon the world, sanctioned by all the sacred eloquence of the pulpit, it challenges implicit confidence.

The Rev. Dr. Pearson, venerable for his age, for his literary standing, and for his adherence to evangelical principles, in "a Sermon delivered in Boston before the American Society, for educating pious youth for the Gospel ministry," has, we are sorry to say, repeated most of the same things with little variation. He has, indeed, reduced the number of qualified teachers to 2000, and increased the population to $8\frac{1}{2}$ millions; of course $6\frac{1}{2}$ millions are destitute of any proper religious instruction. This gentleman follows Mr. Beecher in a detailed account of each section of our country, and at length arrives at the same result: "That in the whole Christian world there is not another country, containing one fourth part as many inhabitants, so deplorably destitute of competent religious instruction, as the people of these United States." Not to repeat what we have already said of Spain and Portugal, we would ask Dr. Pearson, whether he is particularly acquainted with the deplorable state of the Irish nation. If so, it is presumed he must have forgotten it. He will therefore permit us to refresh his memory, from an account published in London, in 1814, in which it is stated, that "the *Aborigines* of Ireland amounted to *fifteen hundred thousand, or two millions*, who were almost, if not altogether, destitute of the means of moral and religious instruction."

The above affecting representation of the deplorable condition of our country, is evidently intended to produce a general sympathy among all classes of society, both men and women; to excite the rich with their abundance, and the widow with her *two mites*, to come forward and save their country from sinking into "barbarism," and final destruction, by aiding the education of young men for the ministry.

We certainly have not a single wish to oppose an object so apparently good: for we most sincerely desire that all such young men as the Lord designs for the ministry, should be furnished with such an education as shall render them most useful in the church of God. But we cannot perceive the least necessity for *degrading and slandering* all other ministers of the Gospel, as though they were possessed of no other qualifications, except "ignorance and enthusiasm."

To represent this nation as more deplorably destitute of religious instruction, than those countries which are overspread with Papal darkness, which like *the smoke of the bottomless pit* obscures every ray of Gospel light; and where the infernal *Inquisition* shakes its gloomy terrors over every man that dares to think for himself, is an assertion so extravagantly strange and uncandid, that one can hardly forbear saying to these gentlemen, "*Will ye speak wickedly for God; will ye talk deceitfully for him?*" Or do they imagine that "the end will sanctify the means?"

The author of the Sermon, in describing a "competent instructor," says, in order to know *What the Spirit saith to the churches*, "he must add to a liberal education in the arts and sciences, a *critical knowledge* of the Greek and Hebrew languages." All this, we are willing to say, is highly desirable; but if no minister is to be acknowledged as a *competent instructor*, without a critical knowledge of the Greek and Hebrew languages, the number of qualified teachers, has, we presume, been set much too high. Will Mr. Beecher, will Dr. Pearson hazard the assertion, that one fourth, or even one sixth part of the Pedobaptist ministers in this land, possess a critical knowledge of these languages? We presume not; for it is a fact, well known by all literary men, that Hebrew literature has been greatly neglected in most of our Colleges for many years past, though we are happy to find, that it is now reviving. It is therefore presumed, that we hazard nothing, in stating it as our confident belief, that not one fourth part of the liberally educated ministers in this land could read a chapter in Hebrew, if their salvation depended upon it!

That the Hebrew Scriptures were inspired by the Holy Spirit, as well as those parts of the Bible that were written in Greek, no well informed Christian will deny. This being admitted, it will follow, that it is equally important to be able to read the Old Testament in the original Hebrew, as to read the New Testament in Greek.

It is a fact that will not be denied, that there are many respectable literary institutions, where they have no Hebrew Professor, and where the Hebrew language is never taught. These colleges furnish a large proportion of the liberally educated ministers in our country. These, however respectable for their learning and talents, are as much dependent on the *translation* for their knowledge of a great part of our sacred writings, as those who are classed among the "illiterate."

In proof of the necessity of a liberal education, it is said by our Author, that "In no age since the days of the Apostles, has the minister of Christ had so many difficulties to encounter as at the present." Alas! that "we have fallen on such evil times." But with what new adversaries has the christian cause now to contend? We have no apprehensions of either pagan or papal persecutions. Do the ranks of infidelity thicken? Do they furnish leaders of more weight of character, learning, or talents, than a Herbert, a Shaftesbury, a Tindal, a Bolingbroke, a Hume, or even than a Voltaire? If so, who, and where are they? Or have

the plots of the insidious *Illuminati* again spread alarm ? Nothing of all this is pretended ; but a “famine” for the want of *learned* instructors, while “*ignorance* and *enthusiasm* like a deadly religious pestilence threatens the life and health of more than eight millions of our countrymen.” “Never, therefore,” says our Author, “was there a period when it was more necessary for ministers to put on the whole armour of God.” Important as this may appear to be, the Dr. will permit us to remind him that “a liberal education in the arts and sciences,” makes no part of the “armour of God,” as described by St. Paul. We fear some may think that the furniture prescribed in this sermon for an accomplished teacher, bears a greater resemblance to *Saul's armour*, than to the christian's.

To do ample justice, however, to the Dr. we must add, that he acknowledges, that the principal weapon in this armour is, *the sword of the Spirit which is the word of God*. But he immediately adds : “This word must be studied in the language in which it was at first written.” Here we are presented with another difficulty. How are such ministers as know nothing of the Hebrew, the language in which the Old Testament was written, to be furnished with the whole armour of God ? Happily for them the scriptures are translated into our vernacular tongue. And this translation, by the Dr's. own concession, “contains all the articles of faith and practice essential to salvation.” What then, we would ask, forbids a man of plain common sense and a common education, who has himself experienced the truth of religion in his own soul, from teaching others “to know the Lord ?”

In order to deepen the impression of the importance of an acquaintance with the original languages of the Bible, it is further said, “without this, it is true, he (i. e. an illiterate minister) may repeat what others have said or written ; he may be a *retailer of scraps*.” It then follows of course, that if a minister has not the knowledge of the Hebrew and Greek, he can neither possess a good natural genius, a sound judgment, an inventive imagination, an aptness to teach, nor any of the essential requisites of a qualified instructor of his fellow men ; but is to be considered as a mere “ignorant” *retailer of scraps* !

On this severe phillipic we make but one remark. We wish any candid man to read Mr. Beecher's address, and compare it with the sermon under consideration ; and then let him say, if he is not fully convinced that there are others, besides “illiterate ministers,” who can “retail scraps.”

While we most cordially approve of any fair and honourable measures, to assist in educating pious young men for the ministry, we feel constrained to declare our utter disapprobation of the illiberal and sectarian spirit, which so decidedly marks the foregoing publications. If sectarian motives, rather than a love to the cause of Christ, have not a prevailing influence with these Authors, why is it mentioned as a matter so much to be deplored, “that in two counties in Kentucky, containing from 10 to 12,000

inhabitants, there is not a *Congregational* or *Presbyterian minister* within their limits!" What is this but saying, without a "Congregational or Presbyterian minister," there can be no religion! Similar remarks are made respecting some parts of Rhode Island.*

The author of the sermon has also been particularly careful to inform his readers, that the "Baptists are subdivided into Antinomian, Arminian, Arian and Socinian." It is hence to be presumed, that none of these *heretical* sentiments are to be found among the Congregationalists! Charity—rejoiceth not in iniquity, but rejoiceth in the truth.

INVESTIGATOR.

MEMOIR OF MRS. H. CLARK.

Mrs. Hannah Clark, wife of Mr. Joseph Clark, was born in Medfield, March 20, 1768. Her parents, Mr. James and Mrs. Maria Morse, were members of the Baptist Church in Medfield. Of a number of children, Hannah alone was spared to mature age. In her youth she was much engaged in those vain pursuits, which too much occupy the attention of young persons, though frequent awakenings of conscience admonished her, that such pleasures were not substantial. Accustomed to hearing gospel preaching, and frequent exhortations from evangelical ministers at her father's house, she had in early life occasional convictions of sin and personal guilt, which sometimes for weeks together would mar her enjoyments, and fill her with distress. In 1788, she was married to Mr. Joseph Clark of the same town, in whom she found to the last, the affectionate, attentive, and tender husband, who survives to mourn her departure.

The new and complicated cares and anxieties of domestic life, did not prevent her having frequent and very solemn impressions of mind; for the Holy Spirit was still striving with her, and seldom left her long at a time without a sense of her state by nature, and need of pardon and hope by the blood of Jesus. The beginning of 1803, was a season of great distress with her. Her attention was now excited more solemnly than ever before, and neither cares, business, nor pleasures, were suffered to drive from her mind the impressions which were now made. Her sins were set in order before her, and to use her own language when speaking of that time, she felt such a burden of guilt upon her soul for a number of weeks, as to render her almost indifferent to every object around her. In the spring of that year she obtained such a comfortable hope, as gave her permanent relief from the distress, which for a long season she had suffered. The change in her views and principles was truly great, and apparent to all around her. From this time she became active in the cause of her Re-

* Whenever our Pedobaptist friends wish to make known the irreligious state of our country, Rhode Island is sure of being noticed. Mr. Beecher, to make out a full length portrait, has described a destitute territory in this State, 30 miles broad and 50 long, which happens to be 3 miles longer than any part of the State. But after all, it is satisfactorily ascertained, that in the 31 Towns (which is all in the State) there are "36 Baptist churches, containing upwards of 5,000 communicants—about 30 meeting houses in good repair, besides several others in which meetings are held.—18 congregations of Quakers or Friends, and as many houses of worship—11 Congregational churches, and as many meeting houses—4 Episcopal churches.—14 Methodist Societies—a few churches who call themselves *Christians*—a Moravian chapel, and a Synagogue for Jews. About 90 in all."

[Benedict's Hist.

deemer, and appeared constantly to feel that, *as much had been forgiven her, she was bound to love much*, and do all in her power to promote that cause that had now become so precious to her.

In August, 1803, Mrs. Clark made a public profession of the religion of Christ, by being baptized and joining herself to the Baptist Church in Medfield. As a member of a church few persons, certainly very few females, were ever more active and useful. She possessed very clear and discriminating views of divine truth, which she always advocated with becoming zeal and solemnity. She could not speak of those principles in which the honour of God and the salvation of men are concerned, in a cold heartless manner, as if they were important merely as her views, and that other principles if sincerely embraced would be as acceptable to God, and as useful to the souls of men. No, she believed the doctrine of man's total moral depravity, because she found it in the Bible, and had been taught that her own heart was deceitful above all things, and desperately wicked. She believed in salvation by the blood of Christ, and the influence of the holy Spirit as indispensably necessary to renew the heart, and apply the blood of sprinkling for its sanctification. From the very nature of her principles arose a sense of her strong obligations to love God and keep his commandments; and considering that she was not her own, but was bought with a price, it was her constant desire to glorify God in her body and spirit which were his. In the belief and love of these sentiments, the mind of Mrs. Clark was not weakened to her last moment.

A few extracts from the papers, and last conversations of this excellent woman, must close this brief memoir.

Mrs. Clark did not keep a regular diary or daily account of the exercises of her mind; or if she did, saw fit to preserve only those parts which seem to have been written at particular times. A short time after her profession of religion the following appears to have been written—"If I have not been made to feel that I am by nature under the curse of God's holy law, dead in sin and unwilling to go to God for help, why do I feel so distressed for those around me, whom I fear are in the gall of bitterness and bonds of iniquity? Why such satisfaction when I hear of one sinner's being brought to love Jesus, and hope in him as the Rock of ages? Why, too, does my heart, e'er I am aware, make me like the chariots of Amminadib?" Dec. 7, 1813, we find the following: "This day brings round one year since the departure of my last earthly parent. O God, thou art pleased in thy wisdom, to cut off all my near relatives, except one, (meaning her husband;) and as thou art drying up the streams, wilt thou be pleased to draw me nearer to the fountain of consolation, even thyself. Grant, O Lord, that thy Holy Spirit may comfort my heart, sanctify my nature, and make me more like the blessed Jesus who was meek and humble—may I be patient under all thy dealings with me, may they teach me that there is no dependance on any earthly comfort, and that all my comfort and hope is in Thee."

January 1, 1814 ; "This day begins a new year. In looking back, I have great reason to be humble before God under a sense of the small improvement I have made the year past, and the little I have done for him, who has done so much for me. God has been pleased in his righteous providence, to visit me with the rod of affliction ; but it has been in mercy, and I trust has taught me more of the sinfulness of my heart, and that I can do nothing without his assistance. O Lord, teach me what thou wilt have me to do ; and may I be willing to do and suffer any thing that will be for thy glory and the good of thy people. Help me to live wholly to thee. May I ever be sensible of my own unworthiness, and, as a guilty creature, go to the cross of Christ for help."

The disorder which terminated the useful life of this excellent woman was of such a nature, as to afford her opportunity to set her house in order, and converse much with her friends : in doing this, her eye seemed to be singly directed to the glory of God, and the benefit of those around her. She spake to professors of religion in the most solemn manner, of the importance of living near to God, and of constantly watching over the deceitful heart. To the impenitent, she would speak of the danger of sin and of the preciousness of Christ, like one who had deeply felt both, and was anxious that they should be known by others. In her greatest weakness, when any event which was favourable to the cause of Christ was spoken of, joy would beam in her countenance, and new strength would seem to be given her, to express the emotions of her heart. When one of her pious friends expressed great satisfaction at the seeming peace of mind, and comfortable hope which she enjoyed, She replied, "I am in myself a poor hell-deserving sinner. If I am lost, God is righteous : if saved, it will be wholly rich, unmerited grace in Christ. Here I rest my hope."

A few days before her death, her Pastor, who had been in the habit of visiting her daily for sometime, expressed himself in prayer in such a manner as implied strong confidence in the safety of her state : at the close she remarked to him, "You may be deceived, my only plea is, God, be merciful to me a sinner." She manifested to her last hour a deep interest in the cause of truth, and earnestly prayed for the prosperity of the Church to which she belonged : and also for an increase of the number of faithful labourers in the Gospel vineyard.* The cause of Missions was near her heart, and she exhorted christians to exert themselves for its

* Mrs. C. a little time before her death had given to the church of which she was a member, property to the amount of 2 or 300 dollars ; and having no children, she left a request, in writing, that at the death of Mr. C. her husband, three thousand dollars should be given as a fund, the avails of which, to be applied to the support of the ministry in the Baptist church in that town.

We understand that Mr. Clark has generously and cheerfully manifested a determination not only to comply with the wishes of his late amiable companion, but proposes to put the church in possession of one half of the above bequest, as soon as circumstances will permit. [Ed.

promotion.* On the whole, it may be truly said, that if that life is long in which much is done for the glory of God and the good of his cause in this world, such was the life of our esteemed friend. Mrs. Clark died of a consumption, on the 9th of Oct. last, aged 48. She rests from her labours, and her works follow her.

DONATIONS FOR FOREIGN MISSIONS,

Received by John Cauldwell, Esq. N. Y. Treas. of Board of For. Missions' 1816.

June 21,	By Mr. A. Lewis, from Bardstown Kentucky F. M. Soc.	\$ 110,00
July 3,	By inter. on U S. and bank stock,	103,48
11,	By J. Wilson, Esq. Worcester County F. M. Society,	100,00
13,	By Rev. E. Barber, Milton, Saratoga County, N. Y.	8,50
	By T. Shield, Esq. from Mississippi Association,	83,00
Sept. 7,	By Rev. E. Barber, Bott's Kill Fem. Mite Soc. Greenwich, N. Y.	50,00
25,	By Asa Runyon, Esq. New York Association,	47,33
Oct. 4,	By Mr. S. Shaw, Sunbury, Geo. F. M. Society,	220,00
12,	By Dea. H. Hill, Rensselaerville Association,	73,50
	By Oct. quarter, U S. interest,	137,98
	By Rev. C. Sommers, Troy Fem. F. M. Society.	92,83
23,	By James Loring, Treas. of Boston Bap. F. M. Society,	700,00
	By Samuel Eddy, Esq. Treas. Rhode Island F. M. Society,	63,24
	By do. do. Warren Association,	61,59

1852,95

BOSTON FOREIGN MISSION SOCIETY.

On the 9th of October, this Society held its annual meeting at the 1st Baptist Meeting House in Boston. With much pleasure they learned from the Treasurer's report, that the contributions and donations for this important object were not diminished; but that Christians continue to feel the force of the Saviour's command, that the gospel should be preached among all nations.

After the usual business, the following officers were chosen for the ensuing year.

Thomas Baldwin,	<i>President.</i>
Joseph Grafton,	<i>Vice-President.</i>
E. Lincoln,	<i>Recording Sec.</i>
Daniel Sharp,	<i>Corresponding Sec.</i>
James Loring,	<i>Treasurer.</i>

Elisha Williams,	} <i>Trustees.</i> {	William Gammell,
Prince Snow,		Josiah C. Ransford,
Heman Lincoln,		George Phippen.
James M. Winchell,		

In the evening, an appropriate and animated discourse was delivered at the Third Baptist Meeting House, by Elder James M. Winchell, and a collection taken for the benefit of the Society.

* She was at the head of a Female Society for missionary purposes, and has made arrangements for having her annual subscriptions paid.

Subscriptions and Donations received by the Boston Baptist Foreign Mission Society, since November 17, 1815.

1816.

Jan. 18.	From Mr. William Richards, Treasurer of the Bowdoinham Association, to receive Donations for the Baptist Foreign Missions (by John Hovey, Esq.)	\$ 32,25
20,	From Female Friend in Canton, by Mr. Crane,	3,50
Feb. 14,	From Mr. Benjamin Hastings, Suffield,	5,00
	From Mr. Joseph Bumstead,	2,00
March 19,	From Bath Female Mite Society,	26,00
	From Holden Female Mite Society, by Mr. W. Newton,	13,50
April 5,	From Hezekiah Prince, Esq. Treasurer of Maine Baptist Auxiliary Society, to aid Foreign Mission	100,00
May 28,	From Mr. Lemuel Sweetser, South Reading for Translations of the Bible,	10,00
	From the Missionary Box at Danvers, by Rev. J. Chaplin,	8,40
30,	From Mrs. Mahala Francis, Secretary of Female Mite Society, Pittsfield, Massachusetts,	14,00
Aug. 1,	From Levi Fawcett, Cambridge,	5,00
6,	From Mrs. Hannah Nichols, by Dr. Baldwin,	23,00
	From Rev. Charles Wheeler, by Dr. Baldwin, for Translations,	8,65
	From Female Friend, by Rev. Mr. Winchell, for do.	10,00
Aug. 26,	From Female Mite Society, Barnstable, for Translations,	10,50
	From Moses Waters, Lowville, County of Lewis, N. Y.	5,00
	From Female Friend,	5,00
	From James Hovey,	1,00
	From Stillman Lothrop,	4,00
Sept. 3,	From Female Cent Society in Chelmsford, by Mrs. H. Adams,	11,00
13,	From Female Mite Society in Bath,	27,50
	From Rev. S. S. Nelson, for 5 first Reports Bap. Board,	2,25
21,	From Templeton Female Cent Society, by Mrs. Sally Woodbury,	12,12
	From Baptist Church, Chelmsford,	7,75
	From a Friend to Translations,	1,00
	From a Female Friend to Foreign Missions,	0,50
	From a Friend to Foreign Missions, (Herkimer) per Elder Gates,	2,00
23,	From Mr. E. Lincoln,	4,00
	From James Loring, by sale of Reports of Bap. Board,	1,00
Oct. 4,	From Mrs. Isabella Prince, Treasurer of Lincoln Baptist Female Cent Society, to aid Foreign Missions,	115,89
	From James Loring,	12,00
8,	From Heman Lincoln,	5,00
9,	From Rev. Mr. Grafton,	2,00
	Collection at the Ann. meeting at Rev. Mr. Sharp's Meet. H.	53,95
19,	From Female Mite Society in Attleborough, in aid of a Western Mission, to include N. Orleans and vicinity,	30,42
28,	From Rev. Edward Manning and others, Cornwallis, Nova Scotia,	12,00
Nov. 2,	From Deacon Aaron Hayden,	2,00
	From Dr. Thomas Baldwin, presented by some person not recollected,	11,20
11,	From Female Mite Society, Medfield, by Mr. Benjamin Colburn, Treasurer of Norfolk Missionary Society,	25,96
	From William Brown, Cambridge,	5,00
	From the Lincoln Baptist Association, by Capt. Lothrop,	175,39

F R C

JAMES LORING, Treas. 806,73

ARRIVAL OF THE MISSIONARIES IN INDIA.

Communicated by Rev. W. Staughton, Sec'y of Board of Foreign Missions,
to his friend in Boston.

Ever dear Brother,

Philadelphia, Oct. 8, 1816.

As President of the Baptist Board of Foreign Missions, and as a tried friend in the best of causes, I feel it my duty to send you a few lines to inform you that I have this morning received letters from Mrs. White, announcing the safe arrival of our Missionaries at Calcutta. Their passage was 127 days. The voyage, she states, was marked with winds unusually propitious, and attended by no accident or alarm. They abounded in every thing, not only comfortable and needful, but luxuriant. They found in Captain Annesly a polite and attentive friend. With open arms they were received by the brethren at Calcutta, and appear happy in their condition and prospects.

Mr. Felix Carey, who has seceded from the Mission, has married a rich Portuguese lady, and resides at the Burman court. Notwithstanding the discouragement resulting from his secession, Brother Judson and wife say they would not leave Rangoon on any account.

Mrs. Judson in a letter gives some hope of the conversion of one native woman. She, as well as her husband, speaks and writes the Burman language. Mrs. White says "She is highly respected and beloved by the Missionaries here, and is spoken of with astonishment for her fortitude, her silent acquiescence under trials, and her strength of intellect."

It may amuse you to learn the first impressions of our sister on going up the Hoogly river, which is one of the branches of the Ganges, on which Calcutta stands:—"Suffice it to say, the clumps of round mud-walled, straw and leaf-thatched cottages of the poor natives, shaded by various kinds of trees, differing in colour, and verdure, and formation, novel to my eye, afforded pleasure, while it seemed to carry the mind back to ages of primeval life and rural contentment. On our nearer approach to the port and city, quite different objects presented themselves to view in all the fascinations of Asiatic grandeur. The whole scene for some miles below the city, on the river, emulate the Arcadia of the silver age, or the Elysium of fabled bliss. As to the city, viewed as a whole, it consists of straw huts like haystacks, divided by narrow offensive streets or lanes." Besides these there are elegant edifices, with generous areas divided in part by broader streets, which are constantly crowded with servile natives, palankeens, and various equipages.

 EVANGELICAL TRACT SOCIETY.

May 28, 1816, The Evangelical Tract Society met in Boston, for the choice of officers, and the transaction of annual business.

The great success, which has attended the circulation of small tracts, is highly animating to those who have been engaged in the

object. The enemies of religion alone are opposed to this cheap and successful method of diffusing the light of Truth. The friends of the Pope were averse to the circulation of Religious Tracts in the days of Luther, for one of them said, "The Gospellers of these days do fill the realm with so many of their noisome little books, that they be like to the swarms of locusts which did infest the land of Egypt." But these swarms of locusts, under the divine blessing, swept away the luxuriant growth of errors and vices, which were exhibited through the realms of popery. A similar profusion of tracts is now necessary, to scatter the mists of error, and exhibit the glory of the gospel.

The Auxiliary Society at Newton forwarded \$28.75, to the funds, and manifest a commendable zeal in the object.

It was voted that a sermon should be delivered at the next annual meeting, in the Third Baptist Meeting House, and a public collection taken for the benefit of the Society.

The following officers were chosen for the ensuing year, viz.

Thomas Baldwin,	<i>President.</i>
E. Lincoln,	<i>Secretary.</i>
Heman Lincoln,	<i>Treasurer.</i>

Lucius Bolles,	}	<i>Committee,</i>	}	Aaron Hayden,
William Gammell,				Joseph Grafton,
Daniel Sharp,				Nath. W. Williams,
Henry Homes,				Elijah Corey.
Levi Farwell,				
James M. Winchell,				

ERRATA.

In page 62, 16th line from bottom, for *Otis Salisbury*, read *Otis Robinson*.

✎ We are requested to correct an error in the Minutes of the Boston Baptist Association. The sum of 40 dols given to the Baptist Education Society, which is placed to the credit of the Baptist Church in Danvers, was a donation from the Danvers Female Auxiliary Education Society

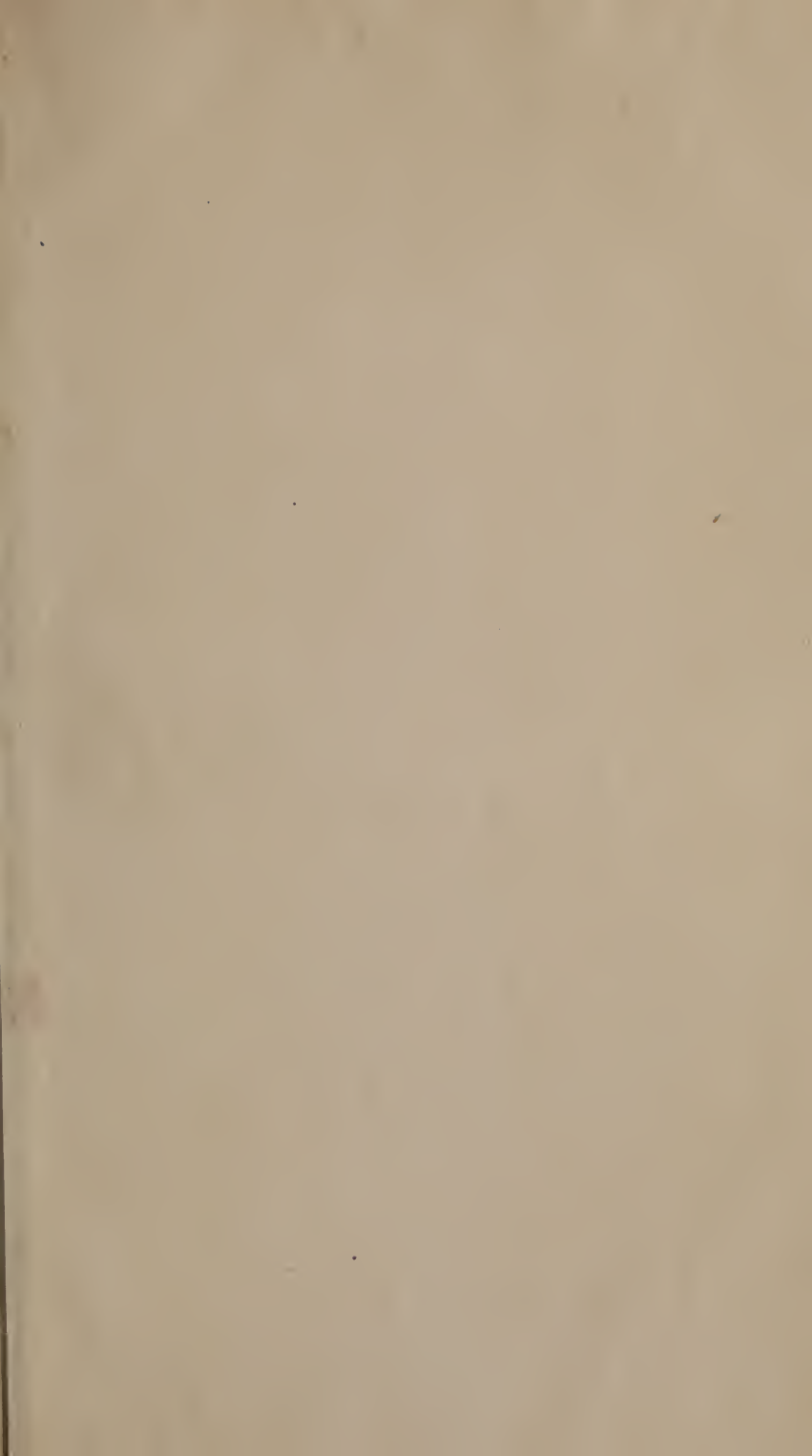
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